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A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

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FOREIGN MEMBER OF THE FRENCH INSTITUTE,

ETC.

SECOND EDITION, REVISED AND ACCENTUATED.

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PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to rearrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyā-Kaumudī*, the *Siddhānta-Kaumudī*, the *Sārasvatī Prakriyā*, and the *Mādhavīya-dhātu-vṛtti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *u*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμῆσεται τις μάλλον ἢ μιμῆσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavācāśpati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ū*. On page 136, l. 7, read *श्रीवत्* instead of *स्त्रीवत्*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीबोधकत्वं*.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root **जागृ** *jāgrī*, which forms its Aorist by adding **इषं** *isham*, **इ** *ih*, **इत्** *it*. Here the simplest rule would be that final **च** *ri* before **इषं** *isham* becomes **र** *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final **च** *ri* should take Guna before **इषं** *isham* (Pāṇ. VII. 3, 84). This would give us **अजागरिषं** *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛddhi of final vowels before **इषं** *isham*, i.e. **अजागरिषं** *ajāgārisham*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for **जागृ** *jāgrī* a special exception from Vṛddhi, and leaves its base again as **जागर्** *jāgar*. As soon as the base has been changed to **जागर्** *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛddhi in an Aorist that takes intermediate **इ** *i*, like **अजागरिषं** *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short **अ** *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pân. VII. 2, 7). This option is afterwards restricted, and roots with short **अ** *a*, beginning with a consonant and ending in **र** *r*, like **जागर्** *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pân. VII. 2, 2). However, even this is not yet the final result. Our base **जागर्** *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pân. VII. 2, 5) settles the point by granting to **जागृ** *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of **जागृ** *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राप्तयो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ṛi* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sârasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kâśinātha, Târānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sâyaṇa to the Rîg-veda has shown us how practically to apply the rules of Pāṇini ; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pân. VII. 2, 42, as well as the Sârasvatī II. 25, 1, gives the Benedictive Âtmanepada **वरिषीष्ट** *varishīṣṭa* and **स्तरीषीष्ट** *starishīṣṭa* ; yet a reference to Pân. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāminau*, वृषगामिणौ *vṛishagāminau*, हरिकामणि *harikāmṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtiśvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *puman*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस् *punṣu*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to श् *sh* after any vowel except ञ and ञा *ñ*, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into श *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into श *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as श *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

VOWELS.				CONSONANTS.							
Initial. Medial.		Initial. Medial.		Equivalent.							
अ	-	अ	-	a	क	क	k	प	प	p	
आ	ा	आ	ा	â	ख	ख	kh	फ	फ	ph	
इ	ि	इ	ि	i	ग	ग	g	ब	ब	b	
ई	ी	ई	ी	î	घ	घ	gh	भ	भ	bh	
उ	ु	उ	ु	u	ङ	ङ	ñ	म	म	m	
ऊ	ू	ऊ	ू	û	च	च	ch (or k)	य	य	y	
ऋ	ॠ	ऋ	ॠ	ri (or ri)	छ	छ	chh (or kh)	र	र	r	
ॠ	ॡ	ॠ	ॡ	ri (or ri)	ज	ज	j (or g)	ल	ल	l	
ऌ	ॢ	ऌ	ॢ	li (or li)	झ	झ	jh (or gh)	व	व	v	
ॡ	ॣ	ॡ	ॣ	li (or li)	ञ	ञ	ñ				
ए	ै	ए	ै	e	ट	ट	ṭ (or t)	श	श	ś (or s)	
ऐ	॥	ऐ	॥	ai	ठ	ठ	ṭh (or th)	ष	ष	ṣh	
ओ	ो	ओ	ो	o	ड ¹	ड ¹	ḍ (or d)	स	स	s	
औ	ौ	औ	ौ	au	ढ ²	ढ ²	ḍh (or dh)	ह	ह	h	
					ण	ण	ṇ (or n)				
					त	त	t	ॠ	ॠ	ṁ (or m)	
					थ	थ	th	ॡ	ॡ	ṁ (or ṁ)	
					द	द	d	:	:	ḥ (or h)	
					ध	ध	dh	ॣ	ॣ	(Jihvâmûliya), ḥ	
					न	न	n	॥	॥	(Upadhmânîya), ḥ	

¹ Sometimes represented in the Veda by क, क, ḍ (or ḍ).

² Sometimes represented in the Veda by ढ, ढ, ḍh (or ḍh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. 1. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Asoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gîrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gîrnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmans, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃśādras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prākṛiti*) being the *Saṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāṣā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kachchāyana's Grammar*, p. lxxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.
Ex. क, ख, क *k*; छ, ख *kh*; ग, ग *g*; घ, घ *gh*; ङ, ङ *ṅ*, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

	Hard, (tenues)	Hard and aspirated, (tenues aspiratæ.)	Soft, (mediæ.)	Soft and aspirated, (mediæ aspiratæ.)	Nasals.	Liquids.	Sibilants	Vowels, Short, Long.	Diphthongs.
1. Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>	ह <i>h</i> ²	ः ⁴ (χ)	अ <i>a</i> आ <i>ā</i>	ए <i>e</i> ऐ <i>ai</i> ओ <i>o</i> औ <i>au</i>
2. Palatals,	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>	य <i>y</i>	श <i>ś</i>	इ <i>i</i> ई <i>ī</i>	
3. Linguals,	ट <i>t</i>	ठ <i>ṭh</i>	ड <i>ḍ</i> ¹	ढ <i>ḍh</i> ¹	ण <i>ṇ</i>	र <i>r</i>	ष <i>ṣh</i>	ऋ <i>ṛi</i> ॠ <i>ṛi</i>	
4. Dentals,	त <i>t</i>	थ <i>ṭh</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>	ल <i>l</i>	स <i>s</i>	ऌ <i>ḷi</i> (ॡ <i>ḷi</i>)	
5. Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>	व <i>v</i> ³	ः ⁴ (φ)	उ <i>u</i> ऊ <i>ū</i>	

Unmodified Nasal or Anusvāra, *m* or ॡ *m̐*.

Unmodified Sibilant or Visarga, : *h*.

¹ In the Veda ड *ḍ* and ढ *ḍh*, if between two vowels, are in certain schools written ढ *ḍ* and ढ *ḍh*.

² ह *h* is not properly a liquid, but a soft breathing.

³ व *v* is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *h*.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ऌ *lî*, is merely a grammatical invention ; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmānīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛiti*, having the shape of the thunderbolt) and ॡ (called *Gajakumbhākṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, i. 18 ; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॡ, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ∴, (*dvi*, two, *vinḍu*, dot.) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure ४ 4 ; in the Tantrābhidhāna as like two ३ *h*'s. (See Prinsep, Indian Antiquities, vol. i. p. 75.)

§ 8. There are five distinct letters for the five nasals, ण *ṇ*, म् *m̐*, ण *ṇ*, न् *n̐*, म् *m̐*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṇ* by *k, kh, g, gh* ; *ṇ̐* by *ch, chh, j, jh* ; *ṇ̐* by *t, th, d, dh* ; *n̐* by *t, th, d, dh* ; *m̐* by *p, ph, b, bh*.) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अङ्किता instead of अङ्किता *aṅkitā*.

अञ्चिता instead of अञ्चिता *añchitā*.

कुण्डिता instead of कुण्डिता *kuṇḍitā*.

नन्दिता instead of नन्दिता *nanditā*.

कम्पिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अङ्किता must be pronounced as if it were written अङ्किता *aṅkitā*, &c.

The same applies to final म् *m̐* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as म् *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final म् *m* in *pausā* may be pronounced as Anusvâra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुस्वारमिच्छन्ति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, ङँ, ङं, ञँ, ञं, which are used to represent a final म् *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pân. viii. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तयँयाति *taṁ yāti*;

instead of तं लभते *taṁ labhate* we may write तलँलभते *taṁ labhate*;

• instead of तं वहति *taṁ vahati* we may write तवलँवहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सयँयानं *saṁyānam*;

संलभं *saṁlabdham* or सलँलभं *saṁlabdham*;

संवहति *saṁvahati* or सवलँवहति *saṁvahati*.

But never if the म् *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ आरन् *saṁ u āran*, changed to सम्वारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, ष *ṣ*, स *s*, ह *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशीवति *saṁśīhāti*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhāṭṭa is said to have written the Sārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sīvarājadhani.)

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kârṣṇya* is written कार्श्ये. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क् + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = स्ख *skha*; च् + य = च्य *chya*; प् + त = प्त *pta*; क् + त = क्त *kta*; क् + त् + व = क्तव *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त *tra*; द् + र = द्र *dra*; ष् + द् + र = श्र *shṛa*.

The र *r* preceding a consonant is written by ॢ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर् + ष् + म = वर्ष्म *varshma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केदू *arkendū*.

क् *k* followed by ष *sh* is written क्ष or क्श *ksha*.

ज् *j* followed by न् *n* is written ज्ञ *jña*.

ज्ञ *jñ* is sometimes written क्ज्ञ *kjñ*.

र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

ञ् *ṣ*, particularly in combination with other letters, is frequently written ञ्.

Ex. ञु *śu*; ञू *śū*; अञ् *śra*.

§ 18. The sign of *Virāma* ॥ (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युङ्क्ते instead of युङ्क्ते *yunkte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॥ is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ऽ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so 'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te 'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्व *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्त *k-t-ra*, क्त्य *k-t-r-ya*, क्त *k-t-va*, क्त *k-na*, क्त्य *k-n-ya*, क्त *k-ma*, क्त *k-ya*, क्त or क्त *k-ra*, क्त्य or क्त्य *k-r-ya*, क्त *k-la*, क्त *k-va*, क्त्य *k-v-ya*, क्त *k-sha*, क्त *k-sh-ma*, क्त *k-sh-ya*, क्त *k-sh-va*;—ख् *kh-ya*, ख् *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र *g-r-ya*;—घ्न *gh-na*, घ्न *gh-n-ya*, घ्न *gh-ma*, घ्न *gh-ya*, घ्न *gh-ra*;—ङ् *ṅ-ka*, ङ् *ṅ-k-ta*, ङ् *ṅ-k-t-ya*, ङ् *ṅ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-k-ha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha, क ण-gh-ya, क ण-gh-ra, क ण-ña, क ण-ma, क ण-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ña, च ch-ma, च ch-ya;—छ chh-ya, छ chh-ra;—ज j-ja, ज j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra, ज j-va;—ञ ñ-cha, ञ ñ-ch-ma, ञ ñ-ch-ya, ञ ñ-chha, ञ ñ-ja, ञ ñ-ña, ञ ñ-ya.

ट t-ta, ट t-ya;—थ th-ya, थ th-ra;—ड d-ga, ड d-g-ya, ड d-gha, ड d-gh-ra, ड d-ma, ड d-ya;—ढ dh-ya, ढ dh-ra;—ण n-ta, ण n-tha, ण n-da, ण n-d-ya, ण n-d-ra, ण n-d-r-ya, ण n-dha, ण n-na, ण n-ma, ण n-ya, ण n-va.

त t-ka, त t-k-ra, त t-ta, त t-t-ya, त t-t-ra, त t-t-va, त t-tha, त t-na, त t-n-ya, त t-pa, त t-p-ra, त t-ma, त t-m-ya, त t-ya, त or त t-ra, त t-r-ya, त t-va, त t-sa, त t-s-na, त त t-s-n-ya, त त t-s-ya;—थ th-ya;—द d-ga, द d-gha, द d-gh-ra, द d-da, द d-d-ya, द d-dha, द d-dh-ya, द d-na, द d-ba, द d-bha, द d-bh-ya, द d-ma, द d-ya, द d-ra, द d-r-ya, द d-va, द d-v-ya;—ध dh-na, ध dh-n-ya, ध dh-ma, ध dh-ya, ध dh-ra, ध dh-r-ya, ध dh-va;—न n-ta, न n-t-ya, न न n-t-ra, न न n-da, न न n-d-ra, न न n-dha, न न n-dh-ra, न n-na, न न n-pa, न न n-p-ra, न न n-ma, न न n-ya, न न n-ra, न न n-sa.

प p-ta, प प-t-ya, प प-na, प प-pa, प प-ma, प प-ya, प प-ra, प प-la, प प-va, प प-sa, प प-s-va;—भ b-gha, भ b-ja, भ b-da, भ b-dha, भ b-na, भ b-ba, भ b-bha, भ भ b-bh-ya, भ भ b-ya, भ भ b-ra, भ भ b-va;—भ bh-na, भ भ bh-ya, भ भ bh-ra, भ भ bh-va;—म m-na, म म m-pa, म म m-p-ra, म म m-ba, म म m-bha, म म m-ma, म म m-ya, म म m-ra, म म m-la, म म m-va.

य y-ya, य y-va;—ल l-ka, ल ल-l-pa, ल ल-l-ma, ल ल-l-ya, ल ल-l-la, ल ल-l-va;—व v-na, य v-ya, व व-ra, व व-va.

श s-cha, श s-ch-ya, श s-na, श s-ya, श s-ra, श s-r-ya, श s-la, श s-va, श s-v-ya, श s-sa;—ह sh-ta, ह श sh-t-ya, ह श sh-t-ra, ह श sh-t-r-ya, ह श sh-t-va, ह श sh-tha, ह श sh-ña, ह श sh-n-ya, ह श sh-pa, ह श sh-p-ra, ह श sh-ma, ह श sh-ya, ह श sh-va;—स s-ka, स s-kha, स s-ta, स स s-t-ya, स स s-t-ra, स स s-t-va, स स s-tha, स स s-na, स स s-n-ya, स स s-pa, स स s-pha, स स s-ma, स स s-m-ya, स स s-ya, स स s-ra, स स s-va, स स s-sa.

ह h-ña, ह h-na, ह ह-ma, ह ह-ya, ह ह-ra, ह ह-la, ह ह-va.

Numerical Figures.

१ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for **ए** *e* of **एकः** *ekah*, one.

२ stands for **द्व** *dv* of **द्वौ** *dvau*, two.

३ stands for **त्र** *tr* of **त्रयः** *trayaḥ*, three.

४ stands for **च** *ch* of **चत्वारः** *chatvāraḥ*, four.

५ stands for **प** *p* of **पंच** *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome i; Prinsep's *Indian Antiquities* by Thomas, vol. 11. p. 70; *Chips from a German Workshop*, vol. 11. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short **अ** *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus **क्** *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' **त्** *th* like *th* in 'pothouse;' **फ** *ph* like *ph* in 'topheavy;' **घ** *gh* like *gh* in 'loghouse;' **ध** *dh* like *dh* in 'madhouse;' **भ** *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural **ङ** *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters **च** *ch* and **ज** *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. **डिरेक्टर्** *Direkṭar*, **गवर्नमेन्ट** *Gavarṇment*, &c.*
6. The Visarga, *Jihvāmūliya* and *Upadhmāñīya* are not now articulated audibly.
7. The dental **स** *s* sounds like *s* in 'sin,' the lingual **ष** *ṣh* like *sh* in 'shun,' the palatal **श्** *ś* like *ss* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society, Bengal*, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.'
If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. **अस्वग्निमाहान्यं इंद्रस्तु देवानां महत्तमः** *astvagnimâhâtmyam, indrastu devânâm mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāṇ. 1. 1, 9. **अमङ्गलानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥** The real Anusvâra is therefore *nāsikya*, nasal; the five nasals are *anunāsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prâtipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into द् + त् *ḍh + t*, ड् + ध् *ḍ + dh*, and ड् + द् *ḍ + ḍh*; ड् *ḍ* is dropt and the vowel lengthened : while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short ; *parivṛh + taḥ* = *parivṛiḍh + taḥ*, *parivṛiḍ + dhah* = *parivṛiḍ + ḍhah* = *parivṛiḍhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.*

§ 25. Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mâtrâ*), long vowels two, protracted vowels three. (Pân. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*.
2. Long vowels : आ *â*, ई *î*, ऊ *û*, ऋ *ṛî*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३ ; अ ३ *a 3*, आ ३ *â 3*, इ ३ *i 3*, ई ३ *î 3*, ए ३ *e 3*, औ ३ *au 3*. Sometimes we find अ ३ *i*, instead of ए ३ *e 3* ; or आ ३ *u*, instead of औ ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samdnâkshara*) : अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, ॠ *ṛî*, लृ *ḷi*.
2. Diphthongs (*sandhyakshara*) : ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunâsika* : अँ *ẫ*, औँ *aũ*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*, if not followed by a double consonant.
2. Heavy vowels are आ *á*, ई *í*, ऊ *ú*, ऐ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udátta), *grave* (anudátta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. 1. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ऐ *ri*, ल *li*, by means of a preceding अ *a*, which raises इ *i* and ई *í* to ऐ *e*, उ *u* and ऊ *ú* to औ *o*, ए *ri* and ऐ *ri* to अर् *ar*, ल *li* to अल् *al*. (Pân. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ऐ *e*, औ *au* instead of औ *o*, अर् *ár* instead of अर् *ar*, and अल् *ál* instead of अल् *al*. (Pân. 1. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ऐ *ri*, ल *li*.
2. Guṇa vowels: ————— ऐ *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *á* ऐ *ái* (*a + a + i*), औ *áu* (*a + a + u*), अर् *ár*, अल् *ál*.

§ 31. अ *a* and आ *á* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghána*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ऐ *ri*; also the diphthongs, ऐ *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *á*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prātiśākhya calls them *námin*, for a different reason ; see Rīg-veda-prātiśākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. VI. 1, 101.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

चु or च्च + चु or च्च = च्च $r\bar{i} + r\bar{i} = r\bar{i}^*$.

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvá + apagachchhati = uktvápagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + idṛśī = nadīdṛśī*, such a river.

कर्तुं चतुः = कर्तुञ्च *kartri + riṇu = kartrīṇu*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. VI. 1, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (āi).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (āu).

अ or आ + चु or च्च = अर् $\bar{a} + r\bar{i} = ar$. (Pāṇ. I. 1, 51.)

Ex. तव इंद्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvá = soktvá*, she having spoken.

† सा च्छुद्धिः = सद्धिः *sā + řiddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्कारः *tava + likāraḥ = tavalikāraḥ*, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭiḥ = kāmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. VI. 1, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter *ṛi* is left out, because it is of no practical utility. It is treated like *चु ri*, only substituting *ल् l* for *र् r* in Guṇa and Vṛiddhi. Thus *ल + अनुबंधः* *li + anubandhaḥ* becomes *लनुबंधः* *lanubandhaḥ*, i. e. having *li* as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with *ri* optional, but they require the shortening of the long \bar{a} . Ex. *ब्रह्मा + ऋषिः* *brahmā + řishiḥ = ब्रह्मर्षिः* *brahmarřiḥ* or *ब्रह्म ऋषिः* *brahma řishiḥ*, Brahmā, a Ṛishi.

तव जोहः = तवोहः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये *rāma + aiśvaryam = rāmaiśvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतापम्यं *sītā + aupanyam = sītaupanyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

अ or आ = य or या	$\check{a} = y\check{a}.$
ऋ or ॠ = ए or यू	$\check{r}\acute{ı} = y\check{r}\acute{ı}.$
इ or ई	उ or ऊ = यु or यू
ए or ऐ = ये or यै	$\acute{u} = y\acute{u}.$
ओ or औ = यो or यौ	$e, ai = ye, yai.$
अ or आ = र or रा	$\text{८ } \check{a} = r\check{a}.$
इ or ई = रि or री	$\text{८ } \acute{ı} = r\acute{ı}.$
ऋ or ॠ	उ or ऊ = रु or रू
ए or ऐ = रे or रै	$r\acute{ı} \quad \acute{u} = r\acute{u}.$
ओ or औ = रो or रौ	$e, ai = re, rai.$
अ or आ = व or वा	$\text{८ } \check{a} = v\check{a}.$
इ or ई = वि or वी	$\text{८ } \acute{ı} = v\acute{ı}.$
उ or ऊ	ऋ or ॠ = वृ or वू
ए or ऐ = वे or वै	$r\acute{ı} = v\check{r}\acute{ı}.$
ओ or औ = वो or वौ	$e, ai = ve, vai.$
	$\text{८ } o, au = vo, vau.$

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aīḍa.

In compounds, नदी + अर्थे = नद्यर्थे *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्र्यत्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except \check{a}), the last element of the Guṇa-vowel is changed into a semivowel. If \check{a} follows, \check{a} is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

- ए (e) + any vowel (except \check{a}) = अय् (ay).
- ओ (o) + any vowel (except \check{a}) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha* = *sakhayiha*, Friend, here!

प्रभो रहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. VI. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyārthaḥ*.

श्रियै क्षुते = श्रियायूते *śriyai kṣite* = *śriyāyūte*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थ = नावर्थं *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ऐ *e*, औ *o*, may be dropt before all vowels (except ऌ, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *ai*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyārthaḥ*.

3. The final व् *v* of आव् *āv*, for औ *au*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prāṭisākhya, ed. M. M., Sūtras 129, 132, 135: Pāṇ. VI. 1, 78; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and व *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pân. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihāṇa* = *prabho 'nugrihāṇa*,
Lord, please.

In composition this elision is optional. (Pân. VI. 1, 122.)

Ex. गो + अश्वाः = गोऽश्वाः or गोअश्वाः *go + aśvāḥ* = *go 'śvāḥ* or *go aśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेंद्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pân. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचेते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pân. I. 1, 12.)

Ex. अमी अश्वाः *amī aśvāḥ*, these horses.

अमी इषवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

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Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pāṇ. vi. 1, 94.)

Ex. **प्र + एजते = प्रेजते** *pra + ejate = prejate*.

उप + एषते = उपेषते *upa + eshate = upeshate*.

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.

परा + एखति = परेखति *parā + ekhati = parekhati*.

उप + ओषति = उपोषति *upa + oshati = uposhati*.

परा + ओहति = परोहति *parā + ohati = parohati*.

This is not the case before the two verbs **एध्** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pāṇ. vi. 1, 89.)

Ex. **उप + एधते = उपैधते** *upa + edhate = upaidhate*.

अव + एति = अवैति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **ए** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **चृ** *ṛi* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **अर्** *ar*. (Pāṇ. vi. 1, 91.)

Ex. **अप + चृच्छति = अपार्च्छति** *apa + ṛichchhati = apārchchhati*.

अव + चृणाति = अवार्णाति *ava + ṛiṇāti = avārṇāti*.

प्र + चृजते = प्रार्जते *pra + ṛijate = prārjate*.

परा + चृषति = परार्षति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **चृ** *ṛi*, this lengthening of the **अ** *a* of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds **चृणं** *ṛiṇam*, debt, and **चृतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + चृणं = प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **चृण + चृणं = चृणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + चृतः = शोकार्तः** *śoka + ṛitaḥ = śokārtaḥ*, affected by sorrow. Likewise **ऊह्** *ūh*, the substitute for **वाह्** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + ऊहः** *viśva + ūhaḥ*, the acc. plur. of **विश्ववाह्** *viśvavāh*, is **विश्वौहः** *viśvauhaḥ*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** *oṣṭhaḥ*, lip, and **ओतुः** *otuḥ*, cat, is preceded in a compound by **अ** or **आ** *ā*, the two vowels may coalesce into **औ** *au* or **ओ** *o*. (Pāṇ. vi. 1, 94, vārt.)

Ex. **अधर + ओष्ठः = अधरौष्ठः** or **अधरोष्ठः** *adhara + oṣṭhaḥ = adharaushṭhaḥ* or *adharošṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or **स्थूलोतुः** *sthūla + otuḥ = sthūlautuḥ* or *sthūlotuḥ*, a big cat.

* In nouns derived from **प्रेष** *presḥ*, the rule is optional. Ex. **प्रेष्य** or **प्रेष्य** *preshya* or *praishya*, a messenger. **प्रेष** *presḥa*, a gleaner, is derived from **प्र** *pra* and **ईष्** *īsh*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईर *sva + tra*.

अक्षौहिणी *akshauhinī*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinī*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रेयः *praishah*, a certain prayer, from प्र + एषः *pra + eṣah*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away !

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. इ इन्द्र *i indra*, Oh Indra ! उ उमेश *u umēśa*, Oh lord of Umā !

आ एवं *ā evam*, Is it so indeed ?

§ 49. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता ३ । एहि *devadattā 3 ehi*, Devadatta, come here !

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state ; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word ; viz. .

क् *k*, ङ *ṅ*, द *t*, ण *ṇ*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *ḥ*, ः *ṃ*.

1. There are five classes of consonants, consisting of five letters each ; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters : ख *kh* by क *k* ; घ *gh* by ग *g* ; छ *chh*, however, not by च *ch*, but by द *t*, &c. Ex. चित्रलिख् *chitralikh*, painter ; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters ; ग *g* by क *k* ; द *d* by त *t*, &c. Ex. हृद् *hṛid*, heart ; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. No palatal च *ch* can ever be final ; hence the only remaining palatal, the च *ch*, is replaced by the corresponding guttural क *k*†. Ex. वाच् *vāch*, speech ; voc. वाक् *vāk*. Final ण *ṇ* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह *h* cannot be final, but is changed into द *t* ; sometimes into क *k* or त *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel ; अजंतः *ajantaḥ*, ending in a vowel, instead of अगंतः *agantaḥ*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical *ष् sh* cannot be final, but is replaced by *ट् t*. Thus *द्विष् dvish* becomes *द्विट् dviṭ*. In a few words final *ष् sh* is changed into *क् k*.

Radical *श् ś* cannot be final, but is replaced by *ट् t*. Thus *विश् viś* becomes *विट् viṭ*. In some words final *श् ś* is changed into *क् k*. (§ 174.)

Final radical *स् s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven heads*.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *र r* precedes a final radical tenuis *क् k*, *ट् t*, *त् t*, *प् p*. Thus

अबिभर् + त् = अबिभर् abibhar + t = abibhar, 3. p. sing. impf. of *भृ bhri*, to carry.

अबिभर् + स् = अबिभर् abibhar + s = abibhar, 2. p. sing. impf. of *भृ bhri*, to carry.

सुवल् + स् = सुवल् suvalg + s = suval, nom. sing. well jumping.

But *ऊर्क् ūrk*, strength, nom. sing. of *ऊर्ज् ūrj*.

अवरिवर्त्त avarivart, 3. p. sing. impf. intens. of *वृत् vrit* or *वृध् vridh*.

अमार्त् amârt, from *मृज् mrij*. (Pân. VIII. 2, 24.)

The nom. sing. of *चिकीर्षे chikīrsh* is *चिकीः chikīḥ*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (Sec § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, ळ, ॡ, ॢ.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क k, ख kh, ग g, घ gh, ङ ñ; च ch, छ chh, ज j, झ jh, ञ ñ; ट t, ठ th, ड d, ढ dh, ण n; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsā* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i.e. intermediate between *Sparsās* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*): ञ χ, श ś, ष sh, स s, ङ φ, ह h. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph; ञ χ, श ś, ष sh, स s, ङ φ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड d, ढ dh, द d, ध dh, ब b, भ bh, ङ ñ, ञ ñ, ण n, न n, म m; ह h, य y, र r, ल l, व v, the Anusvāra 'm, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ th, ढ dh, थ th, ध dh, फ ph, भ bh; ञ χ, श ś, ष sh, स s, ङ φ; ह h; the Visarga : ḥ and Anusvāra 'm.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantarah prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वासः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *śhadasprishṭa*, slight non-contact, or *śhadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. Vol. I. p. 10. Rig-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhya I. 33. we ought to read एकेऽस्पृष्टं *eke 'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च् *ch* into त् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, छ् *chh*, ज् *j*, ऋ *jh*, ञ् *ñ*, ञ् *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च् = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jeta = jagajjeta*, conqueror of the world.

The same change would take place before an initial ऋ *jh*; and before an initial ञ् *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, ऋ *jh*, ञ् *ñ*, and ञ् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, छ् *chh*, and ञ् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before द् *t*, द् *th*, ड् *d*, द् *dh*, ण् *ṇ* (not ष् *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तदुडयते *tat + ḍayate = tadḍayate*. The final त् *t* is changed into द् *t* and then into ड् *d* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठकुरः = एतदुठकुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

* श् *ś*, according to § 92, is generally changed to छ् *chh*: तच्छृणोति *tachchṛṇoti*.

The same change would take place before an initial ढ *ḍh*; and before an initial ण *ṇ*, ण *t* might become either इ *ḍ* or ए *ṇ*. (§ 68.)

§ 65. Final न *n* before इ *ḍ*, ढ *ḍh*, ए *ṇ* (not ष *sh*, Pân. VIII. 4, 43) is changed to ए *ṇ*.

Ex. महान् + डामरः = महाडामरः *mahân + ḍamarah = mahāṇḍamarah*, a great uproar.

Note—Rules on the changes of न *n* before ढ *t* and ढ *ḍh* (not ष *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क *k* before sonants, changed into ग *g* :

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य *y* : वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent *.

2. ढ *t* before sonants, changed into इ *ḍ* :

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs; (also परिव्राड् हसति *parivrāḍ dhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrāḍbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pân. VIII. 4, 45, vārt.

3. **प् p** before sonants, changed into **ब् b**:

ककुप् + अत्र = ककुबत्त *kakup + atra = kakubatra*, a region there, (inflectional base **ककुब् kakubh**.)

अप् + घटः = अघटः *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप् + जयः = अजयः *ap + jayaḥ = abjayaḥ*, obtaining water.

अप् + मयः = अम्मयः *ap + mayaḥ = ammayah*, watery. (§ 69.)

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. **त् t** before sonants, changed into **द् d**, except before sonant palatals and linguals, when (according to § 62) it is changed into **ज् j** and **ड् ḍ**:

सरित् + अत्र = सरिदत्त *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत् + धनुः = महद्भनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

त् t before sonant palatals, changed into **ज् j**: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

त् t before sonant linguals, changed into **ड् ḍ**: see § 62:

एतत् + डामरः = एतद्भामरः *etat + ḍamarah = etadḍamarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final **त् t** before the possessive suffixes **मत् mat**, **वत् vat**, **विन् vin**, **वल vala** is not changed. Ex. **विद्युत् + वत् = विद्युत्वत्** *vidyut + vat = vidyutvat*, possessed of lightning. Final **स् s** too, which represents Visarga, remains unchanged before the same Taddhitas. Thus **तेजस् + विन् = तेजस्विन्** *tejas + vin = tejasvin*, instead of **तेजोविन्** *tejovin*; see § 84. 3. **ज्योतिस् + मत् = ज्योतिष्मत्** *jyotis + mat = jyotishmat*, instead of **ज्योतिर्मत्** *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds **क् k**, **ट् ṭ**, **त् t**, **प् p** are followed by initial nasals, chiefly **न् n** and **म् m**. The nasals being sonant, they require the change of **क् k**, **ट् ṭ**, **त् t**, and **प् p** into **ग् g**, **ड् ḍ**, **द् d**, and **ब् b**; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written **ङ् ṅ**, **ण् ṇ**, **न् n**, **म् m**. (Pāṇ. VIII. 4, 45.)

Ex. **दिक् + नागः = दिग्नागः** or **दिङ्नागः** *dik + nāgaḥ = dignāgaḥ* or *ḍinnāgaḥ*, a world-elephant.

मधुलिद् + नर्दति = मधुलिङ्गर्दति or **मधुलिङ्गनर्दति** *madhuliḍ + nardati = madhuliḍṅnardati* or *madhuliṅṇnardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or **जगन्नाथः** *jagat + nāthaḥ = jagadnāthaḥ* or *jagan-nāthaḥ*, lord of the world.

अप् + नदी = अब्नादी or **असदी** *ap + nadī = abnadī* or *aminadī*, water-river.

प्राक् + मुखः = प्राग्मुखः or **प्राङ्मुखः** *prāk + mukhaḥ = prāgmukhaḥ* or *prāṅmukhaḥ*, facing the east.

भवत् + मतं = भवन्मतं or **भवन्मतं** *bhavat + matam = bhavadmatam* or *bhavanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ *n̄*, ञ *n̄*, or ण *n̄*) then a final त् *t* would change its place or organ at the same time that it became a nasal. It would become ङ *n̄*, ञ *n̄*, or ण *n̄*. There are, however, no words in common use beginning with ङ *n̄*, ञ *n̄*, or ण *n̄*.

§ 68. Before the suffix मय *mayā* and before मातृ *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मय = वाङ्मयं *vāk + mayam = vāṇmayam*, consisting of speech.

मधुलिङ्ग + मातृ = मधुलिङ्गमातृ *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मातृ = तन्मातृ *tat + mātram = tanmātram*, element.

Note—Ninety-six is always शण्वति *ṣaṇṇavati*, never षड्वति *ṣaḍvati*.

§ 69. The initial ह *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *t* (ड् *ḍ*), त् *t* (द *d*), प् *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिगहस्तिनः or धिघस्तिनः *dhik + hastinaḥ = dhigastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राडहतः or परिव्राडृतः *parivrāt + hataḥ = parivrāḍhataḥ or parivrāḍhāt*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam or taddhutam*, this is sacrificed.

अप + हरणं = अभरणं or अबरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द *d*, but into ल् *l*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लभं = तल्लभं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāl lābhaḥ*, large gain.

§ 72. Final ङ *n̄*, ञ *n̄*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + āśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyāṅ + āste = pratyāṅgāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणस्ते *sugaṇ + āste = sugaṇṇāste*, he sits counting well*.

If ङ *n̄*, ञ *n̄*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + āhvayaśva*, call the poets.

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.
 Final न् *n* before ट् *t*, ठ् *ṭh*, requires the intercession of श् *ś*.
 Final न् *n* before त् *t*, थ् *ṭh*, requires the intercession of स् *s*. (Pân. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसंश्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावंश्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिभः = चलंश्टिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महंश्ठक्कुरः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतंस्तुरुः *patan + taruḥ = patamstaruḥ*, a falling tree.

Note—प्रशान् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *ṭh*, त् *t*, थ् *ṭh* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशांश्चिनोति *praśāmśchinoti*. (Pân. VIII. 3, 7.)

§ 74. Final इ *ṇ* and ए *ṇ* may be followed by initial श् *ś*, ष् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the इ *ṇ* and a ट् *t* after the ए *ṇ*. Thus इश *ṇśa* becomes इक्श *ṇkśa* (or इक्छ *ṇkchha*, § 92); इष *ṇsha* becomes इक्ष *ṇksha*; इस् *ṇsa* becomes इक्स *ṇksa*; एश *ṇśa* becomes एट्श *ṇṭśa* (or एट्छ *ṇṭchha*); एष *ṇsha* becomes एट्ष *ṇṭsha*; एस् *ṇsa* becomes एट्स *ṇṭsa*. (Pân. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्शेते (or प्राङ्क्छेते) *prāṇ + śete = prāṇśete or prāṇkśete (or prāṇkchete)*.

सुगण् + सरति = सुगण्सरति or सुगण्ट्सरति *sugaṇ + sarati = sugaṇsarati or sugaṇṭsarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before ष् *śh*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñś* may again be changed to ञ्छ *ñchś*, ञ्छ *ñchch* (§ 72, 92), or ञ्छ *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स *ns* may be changed into न्स *nts*. (Pân. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tān + ṣaṭ = tānṣaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान्
tān + śārdūlān = tānśārdūlān or tānchśārdūlān or tānchchārdūlān or tānchhārdūlān, those tigers. (Pân. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तानसहते *tân + sahate = tânsahate or tântsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu or hintsu*, among enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final द् before स् *s* must remain unchanged, and त् *t* may be inserted.
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ or ṣaṭtsa-ritah*, six rivers. (Pân. VIII. 4, 42; 3, 29.)

Anusvâra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = kimatra*, What is there ?
Before consonants it may, without exception, be changed to Anusvâra. (Pân. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pân. VIII. 4, 59), viz.

Before क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ñ*, the final म् *m* or Anusvâra may be changed into ङ *ñ*.

Before च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, to ञ *ñ*.

Before द *ṭ*, ध *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ*, to ण *ṇ*.

Before त *t*, थ *th*, द *d*, ध *dh*, न *n*, to न *n*.

Before प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, to म् *m*.

Before य *y*, ल *l*, व *v*, to य *y*, ल *l*, व *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvâra before all consonants, and must be so changed only before श *ś*, ष *ṣ*, स *s*, ह *h*, and र *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvâra into ङ *ñ*, ञ *ñ*, ण *ṇ*, न *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tāñ jayati*, he conquers her, is written तान्जयति *tāñ jayati*, it may be taken for तान् जयति *tāñ jayati*, he conquers them, which, according to § 63, must be changed into तान्जयति *tāñ jayati*. In the same manner तान्दमयति *tāñ damayati* may be either तान् दमयति *tāñ damayati*, he tames them, or तान् दमयति *tāñ damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvâra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kim karoshi* (or *kiñ karoshi*), What doest thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruñ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीनरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kiṁ phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य *y*, ल *l*, व *v* :

सत्वरम् + याति = सत्वरं याति (or सत्वरयाति) *satvaram + yāti = satvaram yāti* (or *satvaraṃ yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = taṁ veda* (or *taṁ veda*), I know him.

Before र *r*, श *ś*, ष *ṣ*, स *s*, ह *h* :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् *m* at the end of a word in *pausa*, i. e. at the end of a sentence, is pronounced as *m*, not as Anusvâra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् *m* before ह *h*, if ह *h* be immediately followed by न् *n*, म् *m*, य् *y*, ल *l*, व् *v*, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हुते = किं हुते or किन्हुते *kim + hnute = kiṁ hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or कियँह्यः *kim + hyaḥ = kiṁ hyaḥ* or *kiy' hyaḥ*, What about yesterday ?

किम् + ह्यलयति = किं ह्यलयति or किम्ह्यलयति *kim + hmalayati = kiṁ hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स *s* is inserted, and म् *m* changed to Anusvâra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.) •

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṁskṛitaḥ*, hallowed.

§ 81. In **सम्राज्** *samrāj*, nom. **सम्राट्** *samrāt*, king, **म्** *m* is never changed. (Pân. VIII. 3, 25.)

Visarga and Final स् s and र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final *in pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any' sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally ततꣳ कामः) *tataḥ + kâmaḥ = tataḥ kâmaḥ* (originally *tataꣳ kâmaḥ*), hence love.

पूर्णे + चंद्रः = पूर्णचंद्रः *pūrṇaḥ + chandraḥ = pūrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chhâyâ = taroś chhâyâ*, the shade of the tree.

भीतः + टलति = भीतटलति *bhîtaḥ + ṭalati = bhîtaṣṭalati*, the frightened man is disturbed.

भग्नः + ठकुरः = भग्नष्ठकुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyâḥ + tîram = nadyâstîram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याꣳ पारं) *nadyâḥ + pâram = nadyâḥ pâram* (originally *nadyâꣳpâram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भाग्षोडशः or भागः षोडशः *bhâgaḥ + shoḍaśaḥ = bhâgash shoḍaśaḥ* or *bhâgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्तर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamas-sargaḥ* or *prathamāḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial **त्स** *ts*, it is not changed into dental **स** *s*, but remains Visarga, as if followed by **स्स** *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्फुरति *haris sphurati*.)

Note 3—If nouns ending in **इस्** *is* or **उस्** *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, **फ्** *ph*, and are governed by these words, **श्** *sh* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into **र** *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by **आ** *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by **अ** *a*, and followed by any vowel except **अ** *a*, the Visarga is dropt.
3. If the Visarga is preceded by **अ** *a*, and followed by a sonant consonant, the Visarga is dropt, and the **अ** *a* changed to **ओ** *o*.
4. If the Visarga is preceded by **अ** *a*, and followed by **अ** *a*, the Visarga is dropt, **अ** *a* changed into **ओ** *o*, after which, according to § 41, the initial **अ** *a* must be elided. The sign of the elision is **ऽ**, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *āśvāḥ + amī = āśvā amī*, these horses.

आगताः + क्षुषयः = आगता क्षुषयः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishih = ka ṛishih*, Who is the poet ?

मनः + आदि = मन आदि *manaḥ + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गन्धः = शोभनो गन्धः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + ṣakāraḥ = mūrdhanyo ṣakāraḥ*, the lingual *ṇ*.

निर्वीणः + दीपः = निर्वीणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manaḥ + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītuḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *र**. This *र*, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again ; प्रातः *prātaḥ*, early ; अंतः *antaḥ*, within ; स्वः *svaḥ*, heaven ; अहः *ahaḥ*, day (§ 196) ; in the voc. sing. of nouns in च *ṛi*, ex. पितः *pitaḥ*, father, from पितृ *pitṛi*, &c. ; and in verbal forms such as अजागर् *ajāgar*, 2.3. sing. impf. of जागृ *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give!

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विभुः + राजते = विभू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्रातरक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect!

पुनः + रोगी = पुनारोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣa* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः *mṛtaḥ saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेंद्रः** *sendraḥ*. (Pân. VI. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. **भोः** *bhoḥ*, an irregular vocative of **भवत्** *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. **भोः** + ईशान = **भो** ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

भोः + देवाः = **भो** देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections **भगोः** *bhagoḥ* and **अघोः** *aghoḥ*, really irregular vocatives of **भगवत्** *bhagavat*, God, and **अघवत्** *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e. g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e. g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुम्भ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *kaṛṇā*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः** + **करः** = **श्रेयस्करः** *śreyah + karaḥ = śreyaskaraḥ*, making happy.

अहः + **करः** = **अहस्करः** *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + **कुम्भः** = **अयस्कुम्भः** *ayah + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः** + **पदं** = **अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + **पतिः** = **दिवस्पतिः** *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + **पतिः** = **वाचस्पतिः** *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + **करः** = **भास्करः** *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, and **फ्** *ph*, always take **श्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः** + **पानं** = **सर्पिष्पानं** *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + **कामः** = **आयुष्कामः** *āyuh + kāmaḥ = āyushkāmaḥ*, fond of life.

Note—**भ्रातृपुत्रः** *bhrātṛputraḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuḥ putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *purah*, **तिरः** *tiraḥ*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः** + **कारः** = **नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but **नमः कृत्वा** *namaḥ kṛitrā*, having performed adoration.)

पुरः + **कृत्य** = **पुरस्कृत्य** *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + **कारी** = **तिरस्कारी** *tiraḥ + kāri = tiraskāri*, despising. In **तिरः** *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रादुः** *prāduḥ*, **अतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख्** *kh*, **प्** *p* or **फ्** *ph*, take **श्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः** + **कामः** = **निष्कामः** *niḥ + kāmaḥ = nishkāmaḥ*, loveless.

निः + **फलः** = **निष्फलः** *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + **कृतं** = **आविष्कृतं** *āviḥ + kṛitam = āviṣkṛitam*, made manifest.

दुः + **कृतं** = **दुष्कृतं** *duḥ + kṛitam = duṣkṛitam*, badly done, criminal.

अतुः + **कोणं** = **अतुष्कोणं** *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **श्** *sh* (§ 100).

Ex. **तेजः** + **विन्** = **तेजस्विन्** *tejah + vin = tejascin*, with splendour.

ज्योतिः + **मत्** = **ज्योतिष्मत्** *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + **वल** = **रजस्वल** *rajah + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष *sh*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with *surds*.

Ex. वार्ष + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर + पतिः = गीर्पतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्पतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बद्रीछाया or बद्रीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI.

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *n̄* (for न् *n*). (Pāṇ. VIII. 4. 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrat + śete = parivrat śete* or *parivrat chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावश्शशः or धावश्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द्ध *dh*, भ् *bh* stand at the end of a syllable which begins with ग् *g*, इद् *d*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, इद् *d*, द् *d*, or ब् *b* are changed into घ *gh*, द्ध *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वगुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

FINAL.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
INPAUS.	Ā	Ā	Ā	KH	G	GH	Ṇ	CH	CHH	J	JH	Ṇ̄	T	TH	D	DH	N
I. K	k (g)	ga gā	..	..	gg	ggh	gṇ nā	..	gḡ	gjh	gḡ nā	..	..	..	gd	gdh	gṇ nṇ
II. Ṇ	..	ṇna 'nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III. T	t (d)	ṭa ṭā	..	..	dḡ	dgh	ḍa ṇā	..	dḡ	djh	ḍṇ nā	..	..	..	dd	ddh	ḍṇ nṇ
IV. Ṇ̄	..	ṇna 'nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V. T	t (d)	ṭa ṭā	..	..	dḡ	dgh	ḍa ṇā	chch	chchh	ḡj	ḡjh	ḡṇ nā	tt	ttḥ	dd	ddh	ḍṇ nṇ
VI. Ṇ	..	ṇna 'nā	..	..	..	..	..	m̄sch	m̄schh	ṇj	ṇjh	ṇṇ nā	m̄sch	m̄schh	nd	ndh	ṇṇ
VII. P	p (b)	ba bā	..	..	bg	bgh	bṇ nā	..	..	bj	bjh	bḡ nā	..	..	bd	bḍh	bṇ mṇ
VIII. M	m (m)	..	m̄k (āṭ) m̄k (āṭ)	m̄k (āṭ)	m̄p (āṭ)	m̄p (āṭ)	m̄p (āṭ)	m̄sch (āṭ)	m̄sch (āṭ)	m̄j (āṭ)	m̄jh (āṭ)	m̄ṇ (āṭ)	m̄t (āṭ)	m̄t (āṭ)	m̄d (āṭ)	m̄d (āṭ)	m̄ṇ (āṭ)
IX a. H and R exc. AH and AH	h	ra rā	ṣ k	ṣ k	rg	rgḥ	rṇ	sch	schh	ṛj	ṛjh	ṛṇ	sch	schh	rd	rdh	ṛṇ
IX b. AH	id.	ā a ā	id.	id.	ā g	ā gh	ā ṇ	id.	id.	ā j	ā jh	ā ṇ	id.	id.	ā d	ā dh	ā ṇ
AH (not AR)	id.	o' a ā	id.	id.	o g	o gh	o ṇ	id.	id.	o j	o jh	o ṇ	id.	id.	o d	o dh	o ṇ

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
T	TH	D	DH	N	N̄	P	PH	B	BH	M	Y	R	L	V	S	SH	S	H
I. K	gd	gdh	gṇ nā	..	..	..	..	gm n̄m	gy gr	gt gv	..	..	ks kchh	..	..	g-h ggh
II. Ṇ	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
III. T	ḍd	ḍdh	ḍṇ n̄m	..	..	..	..	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
IV. Ṇ̄	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
V. T	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
VI. Ṇ	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
VII. P	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
VIII. M	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
IX a. H and R exc. AH and AH	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
IX b. AH	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh
AH (not AR)	dm n̄m	dy dr	dl dv	..	..	ks kchh	..	..	g-h ggh

Note.—I. The sign .. means that no change takes place in the initial or final letter. II. The sign √, before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign √ is used to distinguish the real and necessary from the optional Anusvara.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	IN PAUSÂ.	का	क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण
I. क्	क(ग)	ग	गा	...	ग	गघ	ङकु	...	...	गज	गझ	मङ्	...	...	गड	गढ	गणङ्
II. ख्	...	ख	खा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. ग्	ग(ङ)	ङ	डा	...	ङ	घ	ङुगङ	...	...	ङे	ङे	ङे	...	...	ङे	ङे	ङे
IV. ङ्	...	ङ	ङा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. च्	च(ट)	ट	दा	...	ट	घ	टुदु	...	...	टज	टझ	मट्	...	...	टड	टढ	टणङ्
VI. च्	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. छ्	छ(ज)	ज	जा	...	ज	घ	जुज	...	...	जज	जझ	मज्	...	...	जड	जढ	जणङ्
VIII. झ्	...	झ	झा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. : and र्	...	र	रा	...	र	घ	रुदु	...	...	रज	रझ	मर	...	...	रड	रढ	रणङ्
exc. झः and ञः	...	ञ	जा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. ञः	...	ञ	जा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ञः (not ञः)	...	ञ	जा	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ˆ, before a letter, indicates that it is preceded by a short : the sign ˆ, that it is preceded by a long vowel : the sign ˆ, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ˆ is used to distinguish the real and necessary from the optional Anusvara.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क्	त	...	गद	गध	गनङ्क	...	...	गव	गभ	गमङ्क	गय	गल	गव	...	कशक	...	...	गहग
II. क्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	कशक	कय	कस	...
III. द	...	...	द	दध	दनङ्क	...	...	द	दभ	दमङ्क	दय	द	द	द	दशक	...	दस	दहद
IV. य्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	यश	यय	यस	...
V. त्	...	...	द	द	दने	...	...	द	द	दम	दय	द	द	द	(य)क	...	...	दहद
VI. न्	स्त	स्त्य	...	...	...	...	...	...	...	...	...	...	...	...	श	...	स	...
VII. प्	...	...	द	द	दने	...	...	द	दभ	दम	दय	द	द	द	पक	...	...	दहद
VIII. म्	त	(न)व	(न्य)द	(न्य)ध	(न्य)न	(न)प	(म)म	(म)व	(म)भ	(म)म	(म)य	(म)र	(म)व	(म)व	श	...	स	ह
IXa. : and र exc. अ: and वा:	स्त	स्त्य	दै	धै	नै	प	प	वै	भै	नै	यै	रै	वै	वै	श	व	स	है
IXc. वा: अ: (not अर)	id.	id.	दाद	वाध	वान	id.	id.	वाव	वाभ	वाम	वाय	वार	वाल	वाव	id.	id.	वाह	वाह

NATI, or Change of Dental न् n and स् s into Lingual य् n and श् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual य् n and श् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into य् n.

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual य् n if it is preceded by the linguals च् ri, छ् ri, र् r, or प् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क् k, ख kh, ग g, घ gh, ङ ñ, ह h, ण ñ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n. (Pân. VIII. 4, 1; 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karnah, ear.

दूषणं dūṣhaṇam, abuse.

वृंहणं vṛiṇhaṇam, nourishing, (ह् h is guttural and preceded by Anusvâra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णाति grihṇāti, he takes, (ह् h is guttural.)

क्षिप्नुः kshipṇuḥ, throwing, (प् p is labial.)

प्रेम्णा premṇā, by love, (म् m is labial.)

ब्रह्मण्यः brahmaṇyaḥ, kind to Brahmans, (ह् h is guttural, म् m is labial, and न् n followed by य् y.)

निषण्णः niṣaṇṇaḥ, rested, (न् n is followed by न् n, which is itself afterwards changed to य् n.)

अक्षयवत् akṣayaṇvat, having eyes, (य् n is followed by व् v.)

प्रायेण prāyeṇa, generally, (य् y does not prevent the change.)

But अर्चनं archana, worship, (च ch is palatal.)

अग्नेवेन arṇaveṇa, by the ocean, (य् n is lingual.)

दर्शनं darśanam, a system of philosophy, (श् ś is palatal.)

अर्धेन ardhena, by half, (ध dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Râmas, (न् n is final.)

Note—रुग्णः ruḡṇaḥ, like वृक्कः vṛikṇaḥ (Pân. VI. 1, 16), should be written with य् n. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into य् n in compounds, such as शराग्निः śarāgniḥ. (Pân. Gaṇa kṣubhñādi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ण् n in the two verbs तृप् trip and क्षुब् kshubh (Pân. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases *. क्षुब्नोति *kshubhnôti*, he shakes.

But शृणोति *śrinoti*, he hears. पुष्णाति *puṣṇāti*, he nourishes.

क्षुभाण *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

चृ ri,	in spite of intervening Vowels, Gutturals (including ह h and Anusvâra), Labials (including व v), and य y,	change	if there follow Vowels, or
चृ ri,		न् n	न् n,
र r,		into	म् m,
श् sh,		ण् n	य y, व v.

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters चृ ri, चृ ri, र r, or श् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्नी *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives बार्ध्नीणसः *bârdhrîṇasaḥ*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्वे *sarva* being the first in their list,) which Pânini himself employs with the dental न् n only. (Pân. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanaḥ* †,

* In the Veda we find तृप्नुहि *tripṇuhi*, Rv. II. 16, 6 ; तृप्णवः *tripṇavaḥ*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायां वा, that the n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः *trinayanaḥ* or त्रिणयनः *triṇayanaḥ*. १. १६. २३.

three-eyed, name of Śiva ; रघुनन्दनः *raghunandanah*, name of Rāma ;
स्वर्भानुः *svarbhānuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmaṇīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vṛtraghnaḥ*, Indra, killer of Vṛtra ; but वृत्रहणं *vṛtrahaṇam*, acc. of वृत्रहन् *vṛtrahan*. (Pāṇ. VIII. 4, 12 ; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day ; but सर्वाह्णः *survāhṇah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day ; and the same whenever the first word ends in अ *a*. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kamsaḥ kshīrapānaḥ*, may be pronounced with dental or lingual न् (*न् n* or *ण् n*) ; but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇah*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दम्भवाहणं *darbhavāhaṇam*, a hay-cart, is spelt with lingual ण् *n* ; while in ordinary compounds, such as इन्द्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans ; but माषकुम्भवापेन *māsha-kumbha-vāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)

3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. अक् + अयनं = अगयनं *rik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in श् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vṛihivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vṛihivāpinaḥ* ; but also व्रीहिवापिनः *vṛihivāpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vṛihivāpāṇi* or *vṛihivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vṛihivāpeṇa* or *vṛihivāpena*, instrum. sing.

Likewise feminines such as व्रीहिवापिनी or व्रीहिवापिनी *vrīhivāpinī* or *vrīhivāpinī*. (Kāś.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapah* (i.e. donkey-keeper) becomes खरपायणः *khārapāyaṇah*, the descendant of Kharapa. मातृभोगीशः *mātrībhogīśah*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogah*, enjoyment, with the adjectival suffix ईन् *īna* (*sumāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīnī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagah*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vrītrahan*, Vṛitra-killer; gen. वृत्रहणः *vrītrahaṇah*; but दीर्घाह्नी *dīrghāhñī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpah*, drinking surā; nom. plur. neut. सुरापणि *surāpāṇi*.

क्षीरपः *kshīrapah*, drinking milk; instrum. sing. क्षीरपेण *kshīrapaṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmah*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayaṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अन् *ana*, अणि *ani*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगणं = प्रेङ्गणं *pra + iṅgaṇam* = *preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam* = *prakampaṇam*.

Lastly, there are several roots which defy all these rules, viz. भ्र *bhṛ*, भृ *bhṛ*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyāy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तर *antar*, निर् *nir*, परा *parā*, परि *pari*, and प्र *pra*, and after दुर् *dur*, the change of न् *n* into ण् *ṇ* takes place:

1. In most roots beginning with न् *n*. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = परानुदति *pard + nudati = parānudati*, he pushes away.

अन्तः + नयति = अन्तर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + nāyakaḥ = praṇāyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *ṇ*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

खिसि *nis*, to kiss; प्रखिसितव्यं or प्रनिंसितव्यं *praxinsitavyam* or *praninsitavyam*.

खिष् *niksh*, to kiss; प्रखिष्णं or प्रनिष्णं *praxikṣhaṇam* or *pranikṣhaṇam*.

खिदि *nid*, to blame; प्रखिन्दनं or प्रनिन्दनं *praxindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pāṇ. VI. 1, 65, vārt.)

नृत् *nṛit*, to dance.

नाट् *nāṭ*, to fall down, (Chur *.)

नन्द *nand*, to rejoice.

नाथ् *nāth*, to ask.

नर्द् *nard*, to howl.

नाध् *nādh*, to beg.

नक्क *nakk*, to destroy.

नृ *nṛ*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its ञ् *ś* is not changed to श् *śh*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranashṭaḥ*, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अनिति = पर्याणिति *pari + aniti = paryāṇiti* (Pāṇjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *pard* is पराणिणिषति *parāṇiṇishati*. (Pāṇ. VIII. 4, 19, 21.)

* It is not नट् *naṭ*, to dance, but नद *naḍ* of the Chur class, and hence written with a long ḍ. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अन्तरहण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + घ्नन्ति = प्रघ्नन्ति *pra + ghnanti = praghñanti*, they kill. Also ग्रहणन् *grahāṇam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहणिम *grahanmi or grahaṇmi*; ग्रहन्वः or ग्रहणवः *grahāṇvaḥ or grahaṇvaḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nā* of the Krī conjugation is changed to ण् *n* in the verbs हि *hi*, to send, and नी *nī*, to destroy. (Pân. VIII. 4, 15.)

Ex. ग्रहीण्वन्ति *grahīṇvanti*; प्रमीण्वन्ति *pramīṇvanti*.

8. The न् *n* of the termination आनि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *n* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, प्सा *psā*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vārt.)

प्रण्यगदत् *pranyagadat*; प्रण्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati or prāṇipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in श् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनष्टि *prāṇipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ñ)*, which forms निमीते *mīmīte*, he measures, and the root मेङ् *me(ñ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (div)* means *śamyate*, or *śam* conjugated like *div*, and not *śamayate*.

Change of स् s into ष sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual ष sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश pāśa, &c.

If an inserted Anusvāra† or the Visarga or ष sh intervenes between the vowel and the स् s, the change into ष sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishā*; nom. plur. सर्पिंषि *sarpīṃshi* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīḥshu* (here the Visarga intervenes), or सर्पिष्यु *sarpishshu* (here the ष sh intervenes).

वाक्शु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्यु *kamal + su = kamalshu*, naming the goddess Lakshmī.

ध्रोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द d.)

पोक्ष्यति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष sh is changed into क k.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpishkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpishṭaraḥ*; (here the त t of तरः *taraḥ* is changed into ट t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstard*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīḥ + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśishah*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṃsu*, loc. plur. of पुंस् *puṃs*, man, Pada base पुम् *pum*, it does not become पुंसु *puṃshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंसु *puṃshu*, or, if we wish to preserve the स् s, पुंसु *puṃsu*. According to Pāṇini, however, पुंसु *puṃsu* is the right form. The Śārasvatī prescribes पुंसु *puṃkshu*.

Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ \bar{a} , (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क k, र r, ल l if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त् t, थ th, न् n, म m, य y, व v.
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ \bar{a} : Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvāpa*, I have slept. सिध् *sidh*, Des. सिधित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिशिञ्चति *abhishiñchati*, he sprinkles; अभिशिषेच *abhishishecha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिसेचिष्यते *abhisechishyate* (Pāṇ. VIII. 3, 112); but in the desiderative स् s is changed, अभिशिषिष्यति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मिद् *smi*, to smile, सिद् *svi*d, to sweat, खद् *svad*, to taste, खंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष sh. Thus they write शिध् *shidh*, ष्टा *shṭhā*, श्मि *shmi*. (Pāṇ. VI. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, सृम् *strī*, to cover, सृम् *stri*, to cover, श्ये *styai*, to sound, सेक् *sek*, to go, सृ *sri*, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except शिष् *shṭhiv*, to spit, and ष्वष्क् *shvashk*, to go, (and according to some in श्ये *styai*, Sār.,) unless where ष sh is enjoined a second time.

Now ष sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi+stauti=vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिध् *sidh*, Des. सिधित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to ष sh, the initial स् s remains unchanged. सिध् *sidh*, सिसेधियति *sisedhishati*. (Pân. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to ष sh. स्तु *stu*, Des. तुष्टयति *tushṭayati*. सिध् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधियति *sishedhayishati*; but सुसूयति *susūyati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into ष sh. खिद् *svid*, सिखिदेयियति *sivsedayishati*. खद् *svad*, सिखादयियति *sivṣādayishati*. सह् *sah*, सिसाहयियति *sivśahayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *sū* (*tud*), सो *so* (*div*), स्तु *stu* (*ad*), स्तुम् *stubbh* (*bhū*); or even if separated by reduplication, in the verbs स्या *sthā*, सेनय *senaya*, सिध् *sidh*, सिच् *sich*, संज् *sañj*, स्वञ् *svañj*, सद् *sad*, स्तम् *stambh*, स्तन् *sran*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions : अभिषुणोति *abhishuṇoti*. अभिषुवति *abhishuvati*. अभिष्यति *abhishyati*. परिष्टौति *parishṭauti*. परिष्टोभते *parishṭobhate*. अभिष्टास्यति *abhishṭhāsyati*. अभिषेणयति *abhishheṇayati*. परिषेधति *parishedhati*. अभिषिञ्चति *abhishiñchati*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्राति *abhishṭabhñāti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वणति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate*.

After prepositions and augment : अभ्यषुणोत् *abhyashuṇot*. पश्येषुवत् *paryashuvat*. अभ्यष्यत् *abhyashyat*. पश्येष्टौत् *paryashṭaut*. अभ्यष्टोभत् *abhyashṭobhata*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashheṇayat*. पश्येधेधत् *paryashedhat*. अभ्यषिञ्चत् *abhyashiñchat*. पश्येजत् *paryashajāt*. अभ्यष्वजत् *abhyashvajata*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyashṭabhñāt*. व्यष्वणत् *vyashvaṇat* and अवाष्वणत् *avāshvaṇat*. पश्येवत् *paryashevata*.

After prepositions and reduplication (VIII. 3, 64) : अभितष्टौ *abhitashṭhau*. अभिषिषेणयिषति *abhishishheṇayishati*. अभिषिषेधयिषति *abhishishedhayishati*. अभिषिषिञ्चति *abhishishikshati*. अभिषिषिञ्चति *abhishishikshati* and अभ्यषिषिञ्चत् *abhyashishikshat*. परिषिष्वञ्चते *parishishvañchate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टम्भ *abhitashṭambha*. अवष्वञ्चा *avashashvaṇa*. परिषिषेव *parishishheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayah*, सिव् *siv*, सह् *sah*; कृ *kṛi* (if with initial स् s, स्कु *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and स्वञ् *svañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, संद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, संदिर् *skand* may take ष *sh*, though not in the past participle न *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः *parishkannaḥ* or परिस्कन्नः *pariskannaḥ*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम्भ *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhiśhyāt*. प्रादुःष्यात् *prāduḥśhyāt*. प्रादुःषन्ति *prāduḥśhanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥśhuptaḥ*.

Exceptional cases, where स् *s* is used, and not ष *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhisēsichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisēdhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोदुं *parisoḍhum*.
14. The verbs स्तम्भ *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत *paryasīṣahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisōśhyati*. अभिसुसूः *abhisusūḥ*.
16. The verbs सद् *sad*, स्वञ्ज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhiśhasāda*. अभिषस्वजे *abhiśhasvaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् *nyasīdat* or न्यसीदत् *nyasīdat* or *nyasīdat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishṭhira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushṭhu*, well; दुष्ठु *dushṭhu*, ill; सुषमा *sushamā*, beautiful, विषमः *viśamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *triṣṭubh*, a metre; अग्नीषोमौ *agnīśhomaḥ*, Agni and Soma; मातृष्वसृ *mātṛishvasṛi*, mother's sister; पितृष्वसृ *pitṛishvasṛi*, father's sister; गोष्ठः *goṣṭhaḥ*, cow-stable; अग्निष्टोमः *agnishṭomaḥ*, a sacrifice; ज्योतिष्टोमः *jyotiśhṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, स् *s* is changed to ष *sh* whenever ह् *h* becomes ट् *ṭ*; nom. तुराषाट् *turāśhāt*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ध् *dh* into Lingual द् *ḍ*.

§ 105. The ध् *dh* of the second pers. plur. Âtm. is changed to द् *ḍ* in the reduplicated perfect, the aorist, and in षीध्वं *śhīdhvam* of the benedictive, provided the ध् *dh*, or the षी *śhī* of षीध्वं *śhīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृद्धे *chakṛidhve*.

चु *chyu*; Aor. अच्योद्धं *achyodhvam*.

सु *phu*; Bened. शोषीद्धं *śhoshīdhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धं *akshibdhvam*.

यज् *yaj*; Bened. यक्षीध्वं *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ i, and the इ i be preceded by य y, र r, ल l, व v, ह h, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvīdhve* or लुलुविद्वे *luluvīdhve*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविद्वं *alavidhvam*.

लु *lu*; Bened. लविषीध्वं *lavishīdhvam* or लविषीद्वं *lavishīdhvam*.

But बुध् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य y.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य y. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेष्मि *dveshmi*, I hate, द्वेक्षि *dvekshi*, thou hatest, द्वेष्टि *dveshti*, he hates, अद्वेष्ट *advet*, he hated, द्विद्वि *dviddhi*, Hate! द्विद् *dvit*, a hater, द्विषः *dvishah*, of a hater, द्विद्भ्यु *dvibhysu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final श् *sh* into क *k*, ट् *t*, ड् *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रयुग *prayuga*, fore-yoke, तितल *titala*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-stā*, going in front, नमस्तुति *nama-ukti*, saying of praise, which

is produced by the elision of a final *स्* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final *अ* and *आ* *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda + ami = तुदामि tudāmi*, I beat.

तुद + इ *tuda + i = तुदे tude*, I beat, *Ātm.*

दान + इ *dāna + i = दाने dāne*, in the gift.

दान + ई *dāna + ī = दाने dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short *अ*, it becomes necessary to lay down some rules requiring final *अ* to be dropt before certain vowels. Thus if *अम्* *am* is put down as the general termination of the acc. sing., as in *वाचं vāch-am*, it is necessary to enjoin the omission of final *अ* of *शिव* *śiva* before the *अम्* of the acc. sing., in order to arrive at *शिवं śivam*. In the same manner, if *अम्* *am* is put down as the termination of the 1. p. sing. impf. Par., and *ए* *e* as that of the 1. p. sing. pres. *Ātm.*, we can form regularly *अद्वेषं advesh-am* and *द्विषे dviṣhe*; but we have to lay down a new rule, according to which the final *अ* of *तुद* *tuda* is dropt, in order to arrive at the correct forms *अतुदं atud(a)-am* and *तुदे tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical *आ* *ā*, certain phonetic rules had to be laid down, according to which the final *आ* *ā* had to be elided before certain terminations beginning with vowels. Thus the dative *शंखध्मा + ए śāṅkhadhṃā + e* was said to form *शंखध्मे śāṅkhadhme*, (to the shell-blower,) by dropping the final *आ* *ā*, and not *शंखध्मै śāṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the *आ* *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long *आ* *ā*, many special rules have to be observed, according to which final *आ* *ā* is either elided, or changed to *ई* *ī* or to *ए* *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अन्ति *pund + anti = पुनन्ति punanti*, they cleanse.

पुना + मः *pund + mah = पुनीमः punīmah*, we cleanse.

दा + हि *dā + hi = देहि dehi*, Give!

§ 110. Final *इ* *i*, *ई* *ī*, *उ* *u*, *ऊ* *ū*, *ऋ* *ṛi*, if followed by vowels or diphthongs, are generally changed to *य* *y*, *व* *v*, *र* *r*.

Ex. मति + ऐ = मयै *mati + ai = matyai*, to the mind.

जिगि + उः = जिग्युः *jigi + uḥ = jiggyuḥ*, they have conquered.

भानु + ओः = भान्वोः *bhānu + oḥ = bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi + ā = pitṛā*, by the father.

बिभी + अति = बिभ्यति *bibhī + ati = bibhyati*, they fear.

In some cases इ i and ई ē are changed to इय iy; उ u and ऊ ū to उव uv; च ri to रि ri; च ri to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अथुः = शिश्रियथुः śisri + athuḥ = śisriyathuḥ, you (two) have gone.

भी + इ = भिय bhi + i = bhigi, in fear.

यु + अंति = युवन्ति yu + anti = yuvanti, they join.

युयु + उः = युयुवुः yuyu + uḥ = yuyuvuḥ, they have joined.

सुषु + ए = सुषुवे sushu + e = sushuve, I have brought forth.

भू + इ = भुवि bhu + i = bhuvi, on earth.

मृ + अते = म्रियते mṛi + ate = mriyate, he dies.

गृ + अति = गिरति gr̥ + ati = girati, he swallows.

पपृ + इ = पपुरि papṛ + i = papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति bibhyati from भी bhi, but जिह्रियति jihriyati from ही hr̥.

§ 111. Final च ri, if followed by terminational consonants, is changed to ईर ir; and after labials to ऊर ūr.

गृ gr̥, to shout; Passive गीर्यते gīr-yate; Part. गीर्यः gīrṇaḥ.

पृ pr̥, to fill; Passive पूर्यते pūr-yate; Part पूर्यः pūrṇaḥ.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final च ri changed to रि ri, final च ri to ईर ir or ऊर ūr. (See § 390.)

§ 112. ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

दे + अते = दयते de + ate = dayate, he protects.

रै + ए = राये rai + e = rāye, to wealth.

गो + ए = गवे go + e = gave, to the cow.

नौ + अः = नावः nau + aḥ = nāvaḥ, the ships.

Roots terminated by a radical diphthong (except ये vye in redupl. perf., Pāṇ. vi. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता de + tā = dātā, he will protect.

दे + सीय = दासीय de + śīya = dāśīya, May I protect!

म्लै + ता = म्लान्ता mlai + tā = mlātā, he will wither.

शो + ता = शाता śo + tā = śātā, he will pare.

But in the Present ग्लै + अति = ग्लायति glai + ati = glāyati, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ङ ṅ, ट ṭ, थ th, न n, प p, म m, ल l, ः ḥ, ँ ṁ, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध yudh, battle, would in the vocative singular be

युष् *yudh*. Here, however, the ष *dh* must be changed into द *d*, because no aspirate is tolerated as a final (§ 54. 1); and द *d* is changed into त *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च *ch* into क *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द *d* (§ 118). The final ह *h* or घ *gh*, after losing its aspiration, becomes ग *g*, which is further changed to क *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स = वाक् *vāch + s = vāk*, speech; nom. sing.

प्राञ्च + स = प्राङ् *prāñch + s = prāñ*, eastern; nom. sing. masc. Here प्राञ्क् *prāñk*, which remains after the dropping of स *s*, is, according to the same rule, reduced again to प्राङ् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क *k* had remained.

सुवल् + स = सुवल् *suvalg + s = suval*, well jumping. Here, after the dropping of स *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स = अहन् *ahan + s = ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष्ट + त् = अद्वेष्ट *advēṣṭ + t = advēṣṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh + t = adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वधि *vach + dhi = vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृध्वे *prich + dhve = prīgdhve*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अस्ति *ad + si = atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अस्ति *ad + ti = atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचमि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भञ्ज् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामच् + ति = मामन्ति *mamath + ti = mamatti*, 3. p. sing. pres. Par. of the intensive मामच् *mamath*, he shakes much.

रुन्ध् + ध्वे = रुन्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुन्ध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nâti = kshubhndti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh*, द्ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + taḥ = labdhaḥ*, taken.

रुन्ध् + थः = रुन्ध्थः *rundh + thaḥ = runddhaḥ* (also spelt रुन्धः *rundhaḥ*), you two obstruct.

रुन्ध् + तः = रुन्ध्त्तः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबांध् + तं = अबान्द्धम् *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबांध् + याः = अबान्द्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबान्द्धम् *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into ध् *dham*. The same applies to अबान्द्धाः *abanddhāḥ*, though here the termination याः *thāḥ* was aspirated in itself.

§ 118. If घ् *gh*, द्ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, द् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धुम् *abhuddham*.

Second pers. sing. pres. Intens. बोबोधि + सि = बोबोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh + taḥ = dhattaḥ*; दध् + थः = धत्थः *dadh + thaḥ = dhutthaḥ*; दध् + से = धत्से *dadh + se = dhatse*; दध् + ध्वं = धद्ध्वं *dadh + dhvam = dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युंज् + धि = युंजिध् *yuñj + dhi = yuñgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch + i = vāchi*.

वाच् + य = वाच्य *vāch + ya = vāchya*, to be spoken.

वच् + मः = वचमः *vach + maḥ = vachmaḥ*, we speak.

वच् + वः = वचवः *vach + vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *ṭ*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद् *advēṭ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvēsh + si = dvekshi*, thou hatest; aor. अद्विक्शत् *advikshat*, he hated.

पोष्यति *pokshyati* (*posh + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *ṭ* and थ् *ṭh*.

Ex. द्विष् + तः = द्विष्टः *dvish + taḥ = dvishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish + tamam = sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by ट् *ṭ*, ट् *ṭh*, ड् *ḍ*, ड् *ḍh*, ण् *ṇ*, and श् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvit + dhi = dviddhi*, hate thou.

मृद् + नाति = मृङ्गाति *mṛiḍ + nāti = mṛiḍṇāti*.

ईद् + ते = ईष्टे *īḍ + te = īṭṭe*, he praises.

षट् + नां = षण्णां *ṣaṭ + nām = ṣaṇṇām*, of six.

षट् + नवतिः = षण्णवतिः *ṣaṭ + navatiḥ = ṣaṇṇavatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like ट् *ṭ*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *dvish + dhvam = dviddhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विड्सु *dvish + su = dviṭsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sṛij*, to let forth, and भ्रज् *bhrajj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष *sh*. Thus

मृज् + थ = मृष्ठ *mṛij + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयइद्वं *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज् *j*, § 124) are treated exactly like those ending in simple ष *sh*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज् + ध्वं = विइद्वं *viś + dhvam = vidḍhvam*, enter you.

Loc. plur. विज् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prācch*; nom. प्राट् *prāt*, an asker.

Verbal base प्रच्छ् *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prācch + su = prātsu*, among askers.

Nominal base तक्ष् *taksh*; तक्ष् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक्श् *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = gorātsu*, among cow-herds.

Verbal base चक्ष् *chaksh*; चक्ष् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्ष् + ध्वे = चइद्वे *chaksh + dhve = chaḍḍhve*, you see.

व्रच्छ् *vraśch*, to cut; nom. sing. वृट् *vṛiṭ*.

व्रच्छ् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vṛakshyāmi*, I shall cut.

व्रच्छ् + ता = व्रष्टा *vraśch + tā = vṛashṭā*, he will cut.

§ 126. The ज् *j* of दिज् *diś*, to show, दृज् *drīś*, to see, स्पृज् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *drīś*; nom. sing. दृक् *ḍṛik*; instrum. plur. दृग्भिः *ḍṛigbhiḥ*.

In the root नज् *naś*, the change of ज् *j* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uśṇih*; or (2) like द् *dh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दृढः *drih + taḥ = drīḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रुढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रुढः *rūḍhaḥ*, द् + त् *dh + t* are changed to द् + द् *dh + ḍh*, or, more correctly, to इ ढ् *ḍ + ḍh* (§ 117); then the first इ ढ् is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ri*; e. g. वृह् + तः = वृढः *vrih + ta = vṛīḍha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh*, मुह् *muh*, स्नुह् *snuh*, स्निह् *snih*) is treated either as घ् *gh* or द् *dh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. धुक् *dhruk* and धुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दूढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्थि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशात् or अशाः *aśās + s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *aśās + t = aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *ṛt*, *ḍd*, *ḍdh* before the *ṣs* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *ṛt* or by *ṣs*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *aruṇat* or *अरुणः* *aruṇaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *ṇn* and *ṁm* at the end of a nominal or verbal base, before sibilants (but not before the *ṣu* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *क्रम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन्* *suhin*, Pada base of *सुहिम्* *suhims*. If *ṇn* were changed to Anusvāra, we should have to write *सुहिषु* *suhimshu*.

§ 134. *ṇn* remains unchanged before semivowels.

Ex. *हन्त्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वनं *prenvanam**, propelling, from *इन्व* *inv*.

§ 135. *ṁm* remains unchanged before the semivowels *यy*, *रr*, *लl*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *रru*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *लla*.

§ 136. *ṁm* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *म्m* or *व्व*, is changed into *ṇn*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशंक्ते* *āśaṅkate* or *āśaṁkate*, he fears.

आलिङ्गति or *आलिं गति* *āliṅgati* or *āliṁgati*, he embraces.

वच्चयति or *वंचयति* *vañchayati* or *vaṁchayati*, he cheats.

उत्कण्ठते or *उत्कंठते* *utkaṅṭhate* or *utkaṁṭhate*, he longs.

गन्तुं or *गंतुं* *gantum* or *gaṁtum*, to go.

कम्पते or *कंपते* *kampate* or *kaṁpate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *ṁm*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṁkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

* If the *ṇn* before *व्व* were treated as Anusvāra, the second *ṇn* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvāra is the only nasal that can stand before the sibilants ञ *ś*, ष *śh*, स् *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting. यज्ञं यज्ञं *yajñmshi*, the prayers.

हंसः *hamsah*, goose. रंहते *rañhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to ञ *ñ*.

Ex. याज्ञी *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh*. (See § 91.)

Ex. च्छ *richh*, to go; च्छति *richchhati*, he goes.

ः *mlechchhah*, a barbarian.

§ 141. छ *chh* before a suffix beginning with न *n* or म *m* is changed to ञ *ñ*.

Ex. प्रच्छ + न = प्रच्छः *prachh+na=praśnah*, question.

पाप्रच्छ + मि = पाप्रच्छमि *pāprachh+mi=pāpraśmi*, I ask frequently.

Before व *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पूय + तः = पूतः *pūy+taḥ=pūtaḥ*, decaying.

तुर्वे + नः = तूर्णः *turv+naḥ=tūrṇaḥ*, killed.

दिदिव् + वान् = दिदिवान् *didiv+vān=didivān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्वर *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर् *gur*, to exert, गूर्णः *gūrṇaḥ*.

जृर् *jṛ* (i. e. जिर *jir*), to grow old, जीर्यति *jīryati*.

गिर *gir*, voice; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्वे + आवः = तूर्वावः *turv+āvaḥ=tūrvāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर *ir* and उर *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर + स = गीर् or गीः *gir+s=gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स *s*.

Loc. plur. सुषिस् + सु = सुषीः *supis+su=supīḥ*; nom. sing. masc. and neut.

सुषीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus+s=sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्कै *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन or वर्द्धन *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दृश्यते *darsyate* or *darsśyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

* Siddhânta-Kaumudî, ed. Tārânâtha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Krit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Krit* suffix अ *a*; but जनीन *janîna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *îna*. The name *prâtipadika* would apply both to जन *jana* and जनीन *janîna*, as nominal bases, ready to receive the terminations of declension.

The *Krit* suffixes are subdivided into three classes :

1. *Krit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.
क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anîya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇîya*, कार्य *kârya*, what is to be done, *faciendum*.
3. *Unâdi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vâstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strîpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Krit* or *Taddhita*, is raised to the dignity of a base (*prâtipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Ânga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Ânga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns ; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Ânga* cases together are called the *Sarvanâmasthâna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य y) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य y) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. जरी *ūrī* in जरीकृत *ūrīkrītya*, assenting; खात् *khāt* in खात्कृत *khātkrītya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *svar*, heaven; **अयास्** *ayās*, fire; **संवत्** *sanvat*, year, (of Vikramāditya's era); **स्वयं** *svayam*, self; **सामि** *sāmi*, half; **भूर्** *bhūr*, atmosphere; **सुदि** *sudi*, the light fortnight, and **बदि** *badi*, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuklapakṣaḥ* and **कृष्णपक्षः** *kṛṣṇapakṣaḥ*, or **बहुलपक्षः** *bahulapakṣaḥ*, (Warren, *Kālasankalita*, p. 361.) According to Rādhakānta, **सुदि** *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dārāḥ*, plur. masc. wife; **आपः** *āpaḥ*, plur. fem. water; **वर्षाः** *varṣāḥ*, plur. fem. the rainy season, i. e. the rains; **सिकताः** *sikatāḥ*, plur. fem. sand; **बहुलाः** *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except **इ** *i*, **ऋ** *ṛ*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

	SINGULAR.	DUAL.	PLURAL.
Nom.	स् <i>s</i> (which is always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc.	अं <i>aṁ</i>		
Instr.	आ <i>ā</i>		भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyāṁ</i>	भ्यः <i>bhyaḥ</i>
Abl.	अः <i>aḥ</i>		
Gen.	अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc.	इ <i>i</i>		सु <i>su</i>
Voc.	like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ्}n$ before gutturals, $\text{ञ्}n$ before palatals, $\text{ण्}n$ before linguals, $\text{न्}n$ before dentals, $\text{म्}m$ before labials, Anu-svâra before sibilants and $\text{ह}h$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. I. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes :

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्यचौ *pratyanch-au*; base प्रत्यच् *pratyanch*. (Aṅga.)

Instrum. Plur. प्रत्यग्भिः *pratyag-bhiḥ*; base प्रत्यच् *pratyach*. (Pada.)

Gen. Dual प्रतीचोः *pratīch-oh*; base प्रतीच् *pratīch*. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ण्}n$ and $\text{ल्}l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स्}s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट}t$ may be inserted after the final $\text{ण्}n$.

Base सुगण् *sugāṇ*, a ready reckoner, masc. fem. neut. (from $\text{सु}su$, well, and root $\text{गण्}gan$, to count.) (Accent, Pāṇ. vi. 1, 169.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुगण् <i>sugāṇ</i>	} सुगणौ <i>sugāṇ-au</i>	} सुगणः <i>sugāṇ-aḥ</i>
A.	सुगणं <i>sugāṇ-am</i>		
I.	सुगणा <i>sugāṇ-ā</i>	} सुगणभ्यां <i>sugāṇ-bhyām</i>	} सुगणभिः <i>sugāṇ-bhiḥ</i>
D.	सुगणे <i>sugāṇ-e</i>		
Ab. }	} सुगणः <i>sugāṇ-aḥ</i>	} सुगणोः <i>sugāṇ-oh</i>	} सुगणभ्यः <i>sugāṇ-bhyaḥ</i>
G. }			
L.	सुगणि <i>sugāṇ-i</i>	} सुगणौ <i>sugāṇ-au</i>	} सुगणां <i>sugāṇ-ām</i>
V.	सुगण <i>sugāṇ</i>		
			सुगणसु <i>sugāṇ-su *</i>
			सुगणः <i>sugāṇ-aḥ</i>
	SINGULAR. N. A. V.	NEUTER. DUAL.	PLURAL.
	सुगण् <i>sugāṇ †</i>	सुगणी <i>sugāṇ-ī</i>	सुगणि <i>sugāṇ-i.</i>

* Or सुगण्टसु *sugāṇṭ-su*, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugāṇ* would therefore be, not *sugāṇ*, but *súgāṇ*.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशकौ <i>sarvaśákau</i>	}	सर्वशकः <i>sarvaśákah</i>
A.	सर्वशकं <i>sarvaśákam</i>				सर्वशग्भिः <i>sarvaśágbbhiḥ</i>
I.	सर्वशका <i>sarvaśákā</i>	}	सर्वशग्भ्यां <i>sarvaśágbbhyām</i>	}	सर्वशग्भ्यः <i>sarvaśágbbhyaḥ</i>
D.	सर्वशके <i>sarvaśáke</i>				सर्वशकां <i>sarvaśákām</i>
Ab.	}	}	}	}	सर्वशक्षु <i>sarvaśákshu</i> *
G.					सर्वशकि <i>sarvaśáki</i>
L.					
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सर्वशक् <i>sarvaśák</i>	सर्वशकी <i>sarvaśáki</i>		सर्वशंकि <i>sarvaśánkī</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, ठ् *th*, ड् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिखौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिखं <i>chitralikham</i>				चित्रलिग्भिः <i>chitraligbbhiḥ</i>
I.	चित्रलिखा <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbbhyām</i>	}	चित्रलिग्भ्यः <i>chitraligbbhyaḥ</i>
D.	चित्रलिखे <i>chitralikhe</i>				
Ab.	}	}	}	}	चित्रलिखां <i>chitralikhām</i>
G.					चित्रलिखोः <i>chitralikhoḥ</i>	चित्रलिखु chitralikshu*
L.	चित्रलिखि <i>chitralikhi</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N.A.V.	चित्रलिक् <i>chitralik†</i>	चित्रलिखी <i>chitralikhī</i>		चित्रलिंखि <i>chitralinkhi</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak*.

	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिभिः <i>haribhiḥ</i>	हरित्सु <i>haritsu</i>	हरिंति <i>harinti</i>
अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमथः <i>agnimathaḥ</i>	अग्निमद्भिः <i>agnimadbhiḥ†</i>	अग्निमात्सु <i>agnimatsu‡</i>	अग्निमंथि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	भुत् <i>bhūt</i> ||	बुधः <i>būdhaḥ</i>	भुद्भिः <i>bhudbhiḥ</i>	भुत्सु <i>bhutsú</i>	बुंथि <i>būndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpaḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsú</i>	गुंथि <i>gúmpī</i>
ककुब् <i>kakubh</i> , region	ककुप् <i>kakup</i>	ककुभः <i>kakubhaḥ</i>	ककुब्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंथि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchaḥ</i>
A.	जलमुचं <i>jalamucham</i>		जलमुग्भिः <i>jalamugbhiḥ</i>
I.	जलमुचा <i>jalamuchā</i>	जलमुग्भ्यां <i>jalamugbhyām</i>	जलमुग्भ्यः <i>jalamugbhyāḥ</i>
D.	जलमुचे <i>jalamuche</i>		जलमुचां <i>jalamuchām</i>
Ab.	जलमुचः <i>jalamuchaḥ</i>	जलमुचोः <i>jalamuchōḥ</i>	जलमुक्षु <i>jalamukshu</i>
G.			
L.	जलमुचि <i>jalamuchi</i>		
	SINGULAR.	DUAL.	PLURAL.
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchī</i>	जलमुंथि <i>jalamuñchi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech ; त्वच् *tvach*, fem. skin ; रुच् *ruch*, fem. light ; सुच् *sruch*, fem. ladle.

* य् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुञ्च <i>krún</i>	कुञ्चभिः <i>krúnbbhiḥ</i>	कुञ्चु <i>krúnkshu</i>	कुञ्चः (Accent, Pāṇ. vi. 1, 182) <i>krúnchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः (Accent, Pāṇ. vi. 1, 182) <i>prāñchah</i> (Acc. the same)
वृश्च <i>vriśch</i> †, cutting	वृश्च <i>vriṣṭ</i> ‡	वृश्चभिः <i>vriṣṭbbhiḥ</i>	वृश्चु <i>vriṣṭśu</i>	वृश्चः (Accent, Pāṇ. vi. 1, 168) <i>vriśchah</i>

§ 160. Bases ending in छ *chh* change छ *chh* into ञ् *ś*, which becomes ट *t*, when final, and before consonants. (See § 125; 174. 6: Pāṇ. vi. 4, 19.)

	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राच्छ <i>prāchh</i> , an asker	प्राट् <i>prāṭ</i>	प्रासुः <i>prāśuḥ</i>	प्राड्भिः <i>prāḍbbhiḥ</i>	प्रादसु <i>prāṭśu</i>	प्रांशि <i>prāṁśi</i>

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुक् <i>rúk</i>	रुजः <i>rújah</i>	रुग्भिः <i>rugbbhiḥ</i>	रुक्षु <i>rukshú</i>	रुंजि <i>rúñji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्क् <i>úrḥ</i> ||	ऊर्जः <i>úrjah</i>	ऊर्ग्भिः <i>úrghbiḥ</i>	ऊर्क्षु <i>úrḥkshu</i>	ऊर्जि <i>úrji</i>

Other regular nouns in ज् *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋषिज् *ritvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to इ *ḍ*.

Some bases ending in ज् *j* change ज् *j* into ट *t* or इ *ḍ* when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्क् + स् *kruñk + s*; स् *s* and क् *k* are dropt, see § 114.

† Derived from the root वृश्च *vraśch*, (in the Dhātupāṭha, ओवृश्च), to cut. According to Sanskrit grammarians, the penultimate स् *s* or ञ् *ś* is dropt, and च् *ch* before consonants or if final changed into ट *t*. (See § 114.)

‡ The form वृट् *vriṭ* (not व्रट् *vraṭ*) is confirmed by Siddhānta-Kaumudī (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुस्तेति केचित् । बहूर्जि नुस्त्रतिषेधः । बहूर्जि कुलानि । अन्त्यापूर्वं नुमिच्छत्येके । बहूर्जि । (Pāṇ. vii. 1, 72, vārt.)

Base **सम्राज्** *samrāj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. V.	सम्राट् <i>samrāt</i>	सम्राजौ <i>samrājau</i>	सम्राजः <i>samrājah</i>
A.	सम्राजं <i>samrājam</i>		
I.	सम्राजा <i>samrājā</i>		सम्राजभिः <i>samrājbbhiḥ</i>
D.	सम्राजे <i>samrāje</i>	सम्राज्यां <i>samrājhyām</i>	सम्राज्यः <i>samrājhyah</i>
Ab.	सम्राजः <i>samrājah</i>	सम्राजोः <i>samrājoh</i>	सम्राजां सम्राट्सु <i>samrātsu</i> or सम्रादत्सु <i>samrādtsu</i> *
G.			
L.			

The words which follow this declension are mostly nouns derived, without any suffix, from the roots **ध्राज्** *bhrāj* (**दुध्राज्**, not **धाज्**), to shine; **मृज्** *mṛij*, to clean; **यज्** *yaj* (except **च्युतिज्** *ritvij*), to sacrifice; **राज्** *rāj*, to shine, to rule; **सृज्** *srij*, to dismiss, to create, (**स्रज्** *sraja*, wreath, and **असृज्** *asrij*, blood, are not derived from **सृज्** *srij*); **भ्रज्** *bhraj*, to roast (**भ्रस्ज**). Also **परिव्राज्** *parivrāj*, a mendicant.

	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभ्राज् <i>vibhrāj</i> , resplendent	विभ्राट् <i>ribhrāt</i> †	विभ्राजः <i>ribhrājah</i>	विभ्राजभिः <i>vibhrājbbhiḥ</i>	विभ्रादसु <i>vibhrātsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेट् <i>deveṭ</i>	देवेजः <i>devejah</i>	देवेजभिः <i>devejjbbhiḥ</i>	देवेदसु <i>devedsu</i>
विश्वसृज् <i>viśvasrij</i> , creator of the universe	विश्वसृट् <i>viśvasṛṭ</i>	विश्वसृजः <i>viśvasrijah</i>	विश्वसृजभिः <i>viśvasrijbbhiḥ</i>	विश्वसृदसु <i>viśvasṛtsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राट् <i>parivrāt</i>	परिव्राजः <i>parivrājah</i>	परिव्राजभिः <i>parivrājbbhiḥ</i>	परिव्रादसु <i>parivrātsu</i>
विश्वाराज् <i>viśvarāj</i> ||, an universal monarch	विश्वाराट् <i>viśvārāt</i>	विश्वाराजः <i>viśvarājah</i>	विश्वाराजभिः <i>viśvārājbbhiḥ</i>	विश्वारादसु <i>viśvārātsu</i>
भृज् <i>bhrij</i> , roasting	भृट् <i>bhṛṭ</i>	भृजः <i>bhrijah</i>	भृजभिः <i>bhrijbbhiḥ</i>	भृदसु <i>bhṛtsu</i>

§ 163. Irregular bases in **ज्** *j*.

	NOM. SING.	NOM. PLUR.	INSTR. PLUR.
1. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjah</i>	खन्भिः <i>khañbbhiḥ</i>
			खन्सु <i>khānsu</i>

* Cf. § 76.

† From another root, **विभ्राक्** *vibhrāk*, **विभ्राग्भिः** *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From **देव** *deva*, god, and **यज्** *yaj*, to sacrifice, contracted into **इज्** *ij*.

|| The lengthening of the **अ** in **विश्व** *viśva* takes place whenever **ज्** *j* is changed into a lingual. (Pân. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. **अवयाज्** *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is **अवयाः** *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, **अवयस्** *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow **हे अवयः** *he avayaḥ*.

Base **अवयस्** *avayas* and **अवयाज्** *avayāj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	} अवयानौ <i>avayājanau</i>	} अवयानः <i>avayājāḥ</i>
A.	अवयानं <i>avayājam</i>		
I.	अवयाना <i>avayājā</i>		अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayāje</i>	} अवयोभ्यां <i>avayobhyām</i>	} अवयोभ्यः <i>avayobhyaḥ</i>
Ab.	} अवयानः <i>avayājāḥ</i>		
G.			
L.	अवयानि <i>avayāji</i>	अवयानोः <i>avayājōḥ</i>	† <i>avayājām</i>
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>	like Nom.	अवयःसु <i>avayaḥsu</i> like Nom.

§ 164. Bases ending in *ṛ r*.

Bases ending in *ṛ r* are regular, only *इ i* and *उ u*, preceding the *ṛ r*, are lengthened, if the *ṛ r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final *ṛ r* remains unchanged though followed by *ष् sh*. (§ 90.)

Base **गिर्** *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	} गिरौ <i>gīrau</i>	} गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>		गीभिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīre</i>	} गीर्भ्यां <i>gīrbhyām</i>	} गीर्भ्यः <i>gīrbhyaḥ</i>
Ab.	} गिरः <i>gīrāḥ</i>		
G.		} गिरोः <i>gīrōḥ</i>	गिरां <i>gīrām</i>
L.	गिरि <i>gīri</i>		गीर्षु <i>gīrshu</i>

Base **वार्** *vār*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V.	वाः <i>vāḥ</i>	वारी <i>vārī*</i>	वारि <i>vāri</i>
I.	वारा <i>vārā</i>	वार्भ्यां <i>vārbhyām</i>	वारिभिः <i>vārbhiḥ</i> , &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पुरः <i>puraḥ</i>	पुरा <i>pūrāḥ</i>	पूभिः <i>pūrbhiḥ</i>	पूरु <i>pūrshu</i>
द्वार <i>dvār</i> , f. door	द्वारः <i>dvārāḥ</i>	द्वारा <i>dvārāḥ</i>	द्वारिभिः <i>dvārbhiḥ</i>	द्वारु <i>dvārshu</i>
किर <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरा <i>kīrāḥ</i>	कीभिः <i>kīrbhiḥ</i>	कीर्षु <i>kīrshu</i> †

* According to Pāṇ. vi. 1, 168, *vārī* would have the accent on the first, while *hridī*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. 1. p. 125.

§ 165. Bases in *स्*.(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.Bases ending in *स्* change the *स्* according to the general euphonic rules explained above. Thus*अस् as*, if final, becomes *अः aḥ*. (§ 83.)*अस् as* followed by terminations beginning with vowels remains unchanged.*इस्* and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष्* and *उष् ish* and *ush*. (See § 100.)*अस् as* before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)*अस् as* before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumanāḥ*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotiḥ*, having good light, from *सु su*, good, and *ज्योतिः jyotiḥ*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि mandānsi*; from *ज्योतिः jyotiḥ*, *ज्योतींषि jyotīṃshi*; from *चक्षुः chakshuh*, *चक्षूंषि chakshūṃshi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	<i>सुमनाः sumānāḥ</i>	}	<i>सुमनसौ sumānasau</i>	}	<i>सुमनसः sumānasah</i>
A.	<i>सुमनसं sumānasam</i>				
I.	<i>सुमनसा sumānasā</i>				
D.	<i>सुमनसे sumānase</i>				
Ab.	}	}	<i>सुमनोभ्यां sumānobhyām</i>	}	<i>सुमनोभिः sumānobhiḥ</i>
G.					
L.	<i>सुमनसि sumānasi</i>	}	<i>सुमनसोः sumānasoh</i>		<i>सुमनसां sumānasām</i>
V.	<i>सुमनः sūmanaḥ</i>				
			<i>सुमनसौ sūmanasau</i>		<i>सुमनसः sūmanasah</i>
SINGULAR.		NEUTER.		PLURAL.	
		DUAL.			
N. A. V.	<i>सुमनः sumānaḥ</i>	}		<i>सुमनांसि sumānānsi</i>	

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	सुज्योतिः <i>sujoyótiḥ</i>	}	सुज्योतिषौ <i>sujoyótishau</i>	}	सुज्योतिषः <i>sujoyótishah</i>
A.	सुज्योतिषं <i>sujoyótisham</i>				सुज्योतिभिः <i>sujoyótirbhiḥ</i>
I.	सुज्योतिषा <i>sujoyótishā</i>	}	सुज्योतिर्भ्यां <i>sujoyótirbhyām</i>	}	सुज्योतिर्भ्यः <i>sujoyótirbhyah</i>
D.	सुज्योतिषे <i>sujoyótishe</i>				सुज्योतिषोः <i>sujoyótishoh</i>
Ab.	}	}	सुज्योतिषोः <i>sujoyótishoh</i>	}	सुज्योतिषां <i>sujoyótishām</i>
G.					सुज्योतिषि <i>sujoyótishi</i>	सुज्योतिषु sujoyótishu
L.					

NEUTER.

SINGULAR.	DUAL.	
N. A. V.	सुज्योतिः <i>sujoyótiḥ</i>	सुज्योतिषी <i>sujoyótishī</i>
		सुज्योतींषि <i>sujoyótīnshi</i>

* The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौक्स्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *vihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यशस्** *yaśas*, N. s. **यशः** *yaśah*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body*.

§ 166. **जरा** *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jará</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jará*</i>	deest; term.	स् <i>s</i>
A.	जरां <i>jarám</i>	जरसं <i>jarás-am</i>	
I.	जरया <i>jaráyā</i>	जरसा <i>jarás-ā</i>	
D.	जराये <i>jaráyai</i>	जरसे <i>jarás-e</i>	
Ab.	जरायाः <i>jaráyāḥ</i>	जरसः <i>jarás-aḥ</i>	
G.	जरायाः <i>jaráyāḥ</i>	जरसः <i>jarás-aḥ</i>	
L.	जरायां <i>jaráyām</i>	जरसि <i>jarás-i</i>	
V.	जरे <i>járe</i>	deest	
DUAL.		DUAL.	
N. A. V.	जरे <i>jaré</i>	जरसौ <i>jarás-au</i>	
I. D. Ab.	जराभ्यां <i>jarābhyām</i>	deest; term. भ्यां <i>bhyām</i>	
G. L.	जरयोः <i>jaráyoh</i>	जरसोः <i>jarás-oh</i>	
PLURAL.		PLURAL.	
N. V.	जराः <i>jarāḥ</i>	जरसः <i>jarás-aḥ</i>	
A.	जराः <i>jarāḥ</i>	जरसः <i>jarás-aḥ</i>	
I.	जराभिः <i>jarābhiḥ</i>	deest; term. भिः <i>bhiḥ</i>	
D. Ab.	जराभ्यः <i>jarābhyaḥ</i>	deest; term. भ्यः <i>bhyaḥ</i>	
G.	जराणां <i>jarāṇām</i>	जरसां <i>jarás-ām</i>	
L.	जरासु <i>jarāsu</i>	deest; term. सु <i>su</i>	

§ 167. In compositions, besides the regular forms from जरा *jará*, viz. निर्जरः *nirjarah*, निर्जरा *nirjará*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जरः <i>nirjarah</i> ‡	deest
A. निर्जरं <i>nirjaram</i> or	निर्जरसं <i>nirjarasam</i>
I. निर्जरेण <i>nirjareṇa</i> or	निर्जरसा <i>nirjarasā</i> (निर्जरसिन <i>nirjarasina</i> , masc.)
D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarāt</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसात् <i>nirjarasāt</i> , masc.)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

* The declension of जरा *jará*, as a regular fem. in ञा *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jarás*.

† By a pedantic adherence to the Sûtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. 1. pp. 103, 141.)

‡ The declension of निर्जरः *nirjarah*, as a regular masc. in ञा *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

DUAL.		DUAL.	
N. A. V.	निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जराभ्यां <i>nirjarābhyām</i>	deest	
G. L.	निर्जरयोः <i>nirjarayoḥ</i> or	निर्जरसोः <i>nirjarasoḥ</i>	
PLURAL.		PLURAL.	
N. V.	निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasaḥ</i>	
A.	निर्जरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasaḥ</i>	
I.	निर्जरैः <i>nirjaraiḥ</i>	deest	(निर्जरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जरेभ्यः <i>nirjarebhyāḥ</i>	deest	
G.	निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>	
L.	निर्जरेषु <i>nirjareshu</i>	deest	

Fem. निर्जरा *nirjarā*, like कांता *kāntā*.

Neut. निर्जरं *nirjaram*, like कांतं *kāntam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual

निर्जरसी *nirjarasī*; Plur. निर्जरांसि *nirjarāṃsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaṃśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehá*, पुरुदंशा *purudaṃśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he aneḥaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍa-gras*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṃsi*, सुपिंसि *supiṃsi*, सुतुंसि *sutuṃsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *sh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagras*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.V.	पिंडग्रः <i>piṇḍagraḥ</i>	}	पिंडग्रसौ <i>piṇḍagrasau</i>	}	पिंडग्रसः <i>piṇḍagrasaḥ</i> पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	
A.	पिंडग्रसं <i>piṇḍagrasam</i>					
I.	पिंडग्रसा <i>piṇḍagrāsā</i>	}	पिंडग्रोभ्यां <i>piṇḍagrobhyām</i>	}	पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i>	
D.	पिंडग्रसे <i>piṇḍagrāse</i>					
Ab.	}	}	पिंडग्रसोः <i>piṇḍagrasoḥ</i>	}	पिंडग्रसां <i>piṇḍagrasām</i> पिंडग्रःसु <i>piṇḍagraḥsu</i>	
G.						
L.						पिंडग्रसि <i>piṇḍagrasi</i>
SINGULAR.		DUAL.		PLURAL.		
N. A.V.	पिंडग्रः <i>piṇḍagraḥ</i>	पिंडग्रसी <i>piṇḍagrāsī</i>		पिंडग्रंसि <i>piṇḍagraṁsi</i>		

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.	PLURAL.
MASC. FEM.		MASC. FEM.	MASC. FEM.
N.V.	सुतूः <i>sutūḥ</i>	} सुतुसौ <i>sutusau</i>	} सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>		
I.	सुतुसा <i>sutusā</i>	} सुतूर्भ्यां <i>sutūrbhyām</i>	} सुतूर्भिः <i>sutūrbhiḥ</i>
D.	सुतुसे <i>sutuse</i>		
Ab.	} सुतुसः <i>sutusaḥ</i>	} सुतुसोः <i>sutusoḥ</i>	सुतुसां <i>sutusām</i>
G.			सुतूःषु <i>sutūḥshu</i> or सुतूर्षु <i>sutūrbhshu*</i>
L.			सुतुसि <i>sutusi</i>
NEUTER.			

§ 171. Nouns derived from desiderative verbs change स् into ष् when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.	PLURAL.
MASC. FEM.		MASC. FEM.	MASC. FEM.
N.	पिपठिः <i>pipaṭhiḥ</i>	} पिपठिसौ <i>pipaṭhishau</i>	} पिपठिषः <i>pipaṭhishāḥ</i> पिपठिभिः <i>pipaṭhīrbhiḥ</i>
A.	पिपठिषं <i>pipaṭhisham</i>		
I.	पिपठिषा <i>pipaṭhishā</i>	} पिपठिर्भ्यां <i>pipaṭhīrbhyām</i>	} पिपठिर्भ्यः <i>pipaṭhīrbhyaḥ</i>
D.	पिपठिषे <i>pipaṭhishe</i>		
Ab.	} पिपठिषः <i>pipaṭhishāḥ</i>	} पिपठिषोः <i>pipaṭhishoḥ</i>	पिपठिषां <i>pipaṭhishām</i>
G.			पिपठिषु <i>pipaṭhīḥshu</i>
L.			पिपठिषि <i>pipaṭhishi</i>
SINGULAR.		NEUTER.	
N. A.V.	पिपठिः <i>pipaṭhiḥ</i>	पिपठिषी <i>pipaṭhishī</i>	पिपठिषि <i>pipaṭhishi</i> (see § 172)

* Siddh.-Kaum. vol. 1. p. 187. § 83.

§ 172. The nouns **आशिस्** *āsis*, fem. blessing, and **सजुष** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in सs.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	
	MASC. FEM.	NEUT. MASC. FEM.	NEUT.		
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः ^० नः <i>sumandāḥ¹ -naḥ</i>	सुमनसः <i>sumanasaḥ</i>	सुमनांसि <i>sumandānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or ^० नःसु <i>sumanassu</i> or <i>-naḥsu</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id. सुज्योतिषः <i>sujoyotiṣaḥ</i>	सुज्योतींषि <i>sujoyotīmshi</i>	सुज्योतिभिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or ^० तिःपु <i>sujoyotiṣshu</i> or <i>-tiḥshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id. पिंडग्रसः <i>piṇḍagraṣaḥ</i>	पिंडग्रंसि <i>piṇḍagramsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or ^० ग्रःसु <i>piṇḍagrassu</i> or <i>-grāḥsu</i>
चकास् <i>chakās</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id. चकासः <i>chakāsaḥ</i>	चकांसि <i>chakānsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु or चकाःसु <i>chakāssu</i> or <i>chakāḥsu</i>
दोस् <i>dos</i> ² , arm, m. (n.) (Accent, P. VI. 1, 171)	दोः <i>doḥ</i>	id. दोषः <i>dōṣaḥ</i>	दोंषि <i>dōmshi</i>	दोभिः <i>dōrbhiḥ</i>	दोष्पु or दोःपु <i>dōṣshu</i> or <i>dōḥshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supīḥ</i>	id. ³ सुपिषः <i>supiṣaḥ</i> ⁴	सुपिंसि <i>supimsi</i>	सुपीभिः <i>supīrbhiḥ</i>	सुपीष्पु or सुपीःपु <i>supīṣshu</i> or <i>supīḥshu</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतूः <i>sutūḥ</i>	id. सुतुसः <i>sutusaḥ</i>	सुतुंसि <i>sutumsi</i>	सुतूभिः <i>sutūrbhiḥ</i>	सुतूष्पु or सुतूःपु <i>sutūṣshu</i> or <i>sutūḥshu</i>
पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipāṭhīḥ</i>	id. ³ पिपठिषः <i>pipāṭhiṣaḥ</i>	पिपठींषि <i>pipāṭhīmshi</i> ³	पिपठीभिः <i>pipāṭhirbhiḥ</i>	पिपठीष्पु or ^० ठीःपु <i>pipāṭhiṣshu</i> or <i>-ṭhīḥshu</i>
चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id. चिकीर्यः <i>chikīrṣaḥ</i>	चिकींषि <i>chikīrṣhī</i> ⁵	चिकीभिः <i>chikīrbhiḥ</i>	चिकीर्षु <i>chikīrshu</i>
आशिस् <i>āsis</i> , blessing, f.	आशीः <i>āśīḥ</i> id. (Voc. id.)	आशिषः <i>āśiṣaḥ</i>	आशींषि <i>āśīmshi</i>	आशीभिः <i>āśīrbhiḥ</i>	आशीष्पु or आशीःपु <i>āśiṣshu</i> or <i>āśīḥshu</i>
सजुस् <i>sajus</i> , compa- nion, m.	सजूः <i>sajūḥ</i> id. (Voc. id.)	सजुषः <i>sajūṣaḥ</i>	सजूंषि <i>sajūmshi</i>	सजूभिः <i>sajūrbbhiḥ</i>	सजूष्पु or सजूःपु <i>sajūṣshu</i> or <i>sajūḥshu</i>
सुहिंस् <i>suhins</i> , one who strikes well, m. f. n.	सुहिनः <i>suhin</i>	id. सुहिंसः <i>suhinṣaḥ</i>	सुहिंसि <i>suhimsi</i>	सुहिंभिः <i>suhinbhiḥ</i>	सुहिंस्सु <i>suhinsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *āśīmshi* and **सजूंषि** *sajūmshi*. (सांतेति सूत्रे । पा० ६. ४. १०. । महच्छन्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घप्राप्तेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is **सुमनः** *sumanaḥ*. In the other paradigms it is the same as the Nominative.

² **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ **स्** not changed into **ष्** *sh*; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वस् *dhvams*, to fall) and स्रस् *stras* (from स्रस् *srams*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत् <i>parṇadhvat</i>	N.A.V. पर्णध्वसौ <i>parṇadhvasau</i>	N.A. पर्णध्वसः <i>parṇadhvasaḥ</i>
A. पर्णध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्णध्वद्भ्यां <i>parṇadhvadbhyām</i>	I. पर्णध्वद्भिः <i>parṇadhvadbhiḥ</i>
I. पर्णध्वसा <i>parṇadhvasā</i>	G. L. पर्णध्वसोः <i>parṇadhvasoḥ</i>	L. पर्णध्वत्सु <i>parṇadhvatsu</i>

§ 174. Bases ending in श् *ś*, प् *ś*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिश् *diś*, to show, दृश् *drīś*, to see, स्पृश् *spriś*, to touch, change श् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिंशि <i>dīnśi</i>	दिग्भिः <i>digbhiḥ</i>	दिक्षु <i>dikshu</i>

2. Bases derived from नश् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनश <i>jīvanas</i> , m.f.n. life-destroying	जीवनद् or नक् <i>jīvanat</i> or <i>-nak</i>	नशः <i>naśaḥ</i>	नंशि <i>nañśi</i>	नद्भिः or नग्भिः <i>naḍbhiḥ</i> or <i>-nagbhiḥ</i>	नदसु or नक्सु <i>naḍsu</i> or <i>-nakshu</i>

3. All other bases in श् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>viś</i> , m. f. n. one who enters	विद् <i>vīḍ</i>	विशः <i>viśaḥ</i>	विंशि <i>vīnśi</i>	विद्भिः <i>viḍbhiḥ</i>	विदसु <i>viḍsu</i>

4. Bases derived from धृप् *dhriś*, to dare, change प् *ś* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृप् <i>dadhriś</i> , m. f. n. bold	दधृक् <i>dadhrik</i>	दधृपः <i>dadhriśaḥ</i>	दधृप्ति <i>dadhriñśi</i>	दधृग्भिः <i>dadhrigbhiḥ</i>	दधृक्षु <i>dadhrikshu</i>

5. All other bases derived from verbs with final प् *ś* change प् *ś* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विप् <i>dvīś</i> , m. f. n. hating	द्विद् <i>dvīḍ</i>	द्विशः <i>dvīśaḥ</i>	द्विंशि <i>dvīnśi</i>	द्विद्भिः <i>dvīḍbhiḥ</i>	द्विदसु <i>dvīḍsu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.
प्राच्छ <i>prācch</i> , m. f. n. asking	प्राद् <i>prāḍ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāñśi</i>

7. Bases ending in क् *ksh* change क् *ksh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.
तक्छ <i>taksh</i> , m. f. n. paring	तद् <i>tāt</i> *	तक्छः <i>tākshaḥ</i>	तंक्छि <i>tāñkshi</i>

* If differently derived तक्छ *taksh* may form its Nom. Sing. तक् *tak*. गोरक्छ *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरद् *gorat*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्छौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्छौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्छौ *didhakshau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् d.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m. f. n. licking	लिद <i>lī</i>	लिहः <i>līhaḥ</i>	लिंहि <i>līnhi</i>	लिङ्भिः <i>līḍbhīḥ</i>	लिदसु <i>lītsú</i>
गुह् <i>guh</i> , m. f. n. covering	युद् <i>ghūṭ</i>	गुहः <i>gūhaḥ</i>	गुंहि <i>gūnhi</i>	युङ्भिः <i>ghuḍbhīḥ</i>	युदसु <i>ghuṭsu</i>

On the change of initial ग् g into ष् sh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k.

Likewise उष्णिह् *ushñih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m. f. n. milking	धुक् <i>dhūk</i>	दुहः <i>dūhaḥ</i>	दुंहि <i>dūnhi</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukshú</i>

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *snuh*, to spue, may change the final ह् h into द् d or क् k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>druh</i> , m. f. n. hating	मुद् or धुक्	दुहः	दुंहि	मुङ्भिः or धुग्भिः	मुदसु or धुक्षु
	<i>dhrūṭ</i> or <i>dhrūk</i>	<i>drūhaḥ</i>	<i>drūnhi</i>	<i>dhruḍbhīḥ</i> or <i>dhrugbhīḥ</i>	<i>dhruṭsu</i> or <i>dhrukshú</i>

11. Bases derived from नह् *nah*, to bind, change ह् h into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānaḥ</i>	उपानद्भिः <i>upānadbhīḥ</i>	उपानत्सु <i>upānatsú</i>

Decline विपाश *vipāś*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविक्ष *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृष् *īdriś*, m. f. n. such. कीदृष् *ktīdriś*, m. f. n. Which? मर्मस्पृष् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् s into ष् sh whenever ह् h is changed into द् d or त् t.

Nom. Sing. तुराषाद् *turāśhāt*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुराषाङ्भिः *turāśhāḍbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

	SINGULAR.	DUAL.	PLURAL.
N.	पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A.	पुरोडाश् <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I.	पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D.	पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
Ab.	पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
G.	पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशां <i>puroḍāśām</i>
L.	पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडःसु <i>puroḍaḥsu</i>
V.	पुरोडाः or °डः <i>puroḍāḥ</i> or <i>-ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशास् *ukthasās*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *praśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशान् <i>praśān</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Acc.	प्रशामं <i>praśāmaṁ</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Instr.	प्रशामा <i>praśāma</i>	प्रशान्भ्यां <i>praśānbhyām</i>	प्रशान्भिः <i>praśānbhiḥ</i>
Loc.	प्रशामि <i>praśāmi</i>	प्रशामोः <i>praśāmoḥ</i>	प्रशान्सु <i>praśānsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Aṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Aṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Aṅga* cases प्राञ्च् *prāñch*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Aṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

SINGULAR.		DUAL.	PLURAL.
Nom.Voc.	स् s (which is always dropt)	सौ au	सः aḥ
Acc.	सं am	सौ au	सः aḥ
Instr.	सा d	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyāḥ
Abl.	सः aḥ	भ्यां bhyām	भ्यः bhyāḥ
Gen.	सः aḥ	सोः oḥ	सां ām
Loc.	इ i	सोः oḥ	सु su
NEUTER.			
SINGULAR.		DUAL.	PLURAL.
Nom. Acc.	—	ई i	इ i *

§ 180. Certain words derived from संच् añch, to move, have two, others three bases.

प्राच् prāch, forward, eastern, has two bases, प्राञ्च् prāñch for its Aṅga, प्राक् prāk for its Pada and Bha base, and is declined accordingly †.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V.	प्राङ् <i>prāñ ‡</i>	प्राञ्चौ <i>prāñchau</i>	प्राञ्चः <i>prāñchah</i>
A.	प्राञ्चं <i>prāñcham</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāchah</i> ||
I.	प्राचा <i>prāchā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyāḥ</i>
Ab.	प्राचः <i>prāchah</i>		
G.		प्राचोः <i>prāchoḥ</i>	प्राचां <i>prāchām</i>
L.	प्राचि <i>prāchi</i>		प्राक्षु <i>prākshu</i>

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

† Compounds ending in सच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ní and अधि ādhi (Pāṇ. vi. 2, 52-53). Hence पराच् pārāch, सवाच् śvāch, प्राच् prāch, उदच् údach; also न्यच् nyāch, अध्यच् ādhyach; सध्र्यच् sadhryāch, विष्वच् víshvach: but प्रत्यच् pratyāch, सम्यच् samyāch, अन्वच् anvāch.

‡ प्राङ् prāñ stands for प्राङ् prāñk; this for प्राञ्च् prāñch + स् s.

|| In the declension of words ending in सच् ach, the rule is that if सच् ach has the Udātta, as in प्रत्यच् pratyāch, सम्यच् samyāch, अन्वच् anvāch (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to संच् añch, not to सच् ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच् prāch is treated as if the accent were on the preposition.

	NEUTER.	
	DUAL.	PLURAL.
N. A.V. प्राक् <i>prák</i>	प्राची <i>práchí</i>	प्रांशि <i>práñchi</i>
I. प्राचा <i>práchá</i>	same as masc.	

The feminine of प्राक् *prách* is प्राची *práchí*, declined like fem. in ई *í*.
Decline अवाच् *ávách*, downward, south. Strong base अवांच् *áváñch*.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	स <i>s</i> (always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc.	अं <i>am</i>	औ <i>au</i>	अः <i>aḥ</i>
Instr.	आ <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	अः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc.	इ <i>i</i>	ओः <i>oḥ</i>	सु <i>su</i>
	SINGULAR.	NEUTER. DUAL.	

Nom. Acc.

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अञ्च् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its *Āṅga* or strongest base प्रत्याञ्च् *pratyañch*; for its Bha or weakest प्रतीच् *pratích*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यङ् *pratyañ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratíchí*, Nom. Sing. fem.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.V.	प्रत्यङ् <i>pratyāñ</i>	प्रत्यञ्चौ <i>pratyāñchau</i>	प्रत्यञ्चः <i>pratyāñchah</i>
A.	प्रत्यञ्चं <i>pratyāñcham</i>	प्रत्यञ्चौ <i>pratyāñchau</i>	प्रतीचः <i>pratīcháh*</i>
I.	प्रतीचा <i>pratīchā</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यग्भिः <i>pratyagbhīḥ</i>
D.	प्रतीचे <i>pratīché</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यगभ्यः <i>pratyagbhyāḥ</i>
Ab.	प्रतीचः <i>pratīcháh</i>	प्रत्यगभ्यां <i>pratyagbhyām</i>	प्रत्यगभ्यः <i>pratyagbhyāḥ</i>
G.	प्रतीचः <i>pratīcháh</i>	प्रतीचोः <i>pratīchóḥ</i>	प्रतीचां <i>pratīchām</i>
L.	प्रतीचि <i>pratīchí</i>	प्रतीचोः <i>pratīchóḥ</i>	प्रत्यक्षु <i>pratyaksh ū</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यक् <i>pratyák</i>	प्रतीची <i>pratīchí'</i>	प्रत्यञ्चि <i>pratyāñchi</i>
FEM. SINGULAR.			
N.	प्रतीची <i>pratīchí.</i>		

The following words, derived from *ञञ्च añch*, to move, have three bases :

‘ ÅNGA OR STRONG BASE.

प्रत्यञ्च *pratyāñch*, behind (Pân. VI. 2, 52)
 सम्यञ्च *samyāñch*, right (VI. 2, 52)
 न्यञ्च *nyāñch*, low (VI. 2, 53)
 सध्र्यञ्च *sadhryāñch*, accompanying (VI. 3, 95)
 अन्वञ्च *anvāñch*, following (VI. 2, 52)
 विश्वञ्च *vishvañch*, all-pervading
 उदञ्च *údāñch*, upward (VI. 2, 52)
 तिर्यञ्च *tiryāñch*, tortuous

PADA OR MIDDLE BASE. BHA OR WEAK BASE.

प्रत्यच् *pratyach* प्रतीच् *pratīch*
 सम्यच् *samyach* समीच् *samīch*
 न्यच् *nyach* नीच् *nīch*
 सध्र्यच् *sadhryach* सध्रीच् *sadhrīch*
 अन्वच् *anvach* अनूच् *anūch*
 विश्वच् *vishvach* विपूच् *vīpūch*
 उदच् *údach* उदीच् *ūdīch*
 तिर्यच् *tiryach* तिरश्च् *tiraśch*

Bases in *ञत् at* and *ञत् ant*.

I. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in *ञत् at*, the Ånga base in *ञत् ant*. (Accent, Pân. VI. I, 173.)

SINGULAR.		DUAL.	PLURAL.
N.V.	अदन् <i>adán</i>	अदन्तौ <i>adántau</i>	अदन्तः <i>adántah</i>
A.	अदन्तं <i>adántam</i>	अदन्तौ <i>adántau</i>	अदन्तः <i>adántah</i>
I.	अदन्ता <i>adatá</i>	अदभ्यां <i>adádbhyaṁ</i>	अदभिः <i>adádbhīḥ</i>
D.	अदन्ते <i>adaté</i>		
Ab.	अदन्तः <i>adatáh</i>	अदतोः <i>adatóḥ</i>	अदभ्याः <i>adádbhyaḥ</i>
G.			
L.	अदन्ति <i>adatí</i>		अदन्तः <i>adatám</i> अदन्तु <i>adātsu</i>

SINGULAR.	NEUTER.	
	DUAL.	
N. A. अदत् <i>adát</i>	अदती <i>adatí</i>	
FEM.		
SINGULAR.		
N. अदती <i>adatí</i> , &c., like नदी <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the न् n in the Nom. and Acc. Dual of neuters, and before the ई f of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् n.
 II. Participles of verbs following the Tud class *may* or *may not* preserve the न् n. The same applies to all participles of the future in स्यात् *syat*, and to the participles of verbs of the Ad class in आ f.
 III. Participles of all other verbs *must* reject the न् n.
- | | |
|------------------------------------|---|
| I. भवत् <i>bhávāt</i> . | Nom. and Acc. Dual Neut. भवन्ती <i>bhávantí</i> . |
| दीव्यत् <i>dīvyāt</i> . | दीव्यन्ती <i>dīvyantí</i> . |
| चोरयत् <i>choráyāt</i> . | चोरयन्ती <i>choráyantí</i> . |
| II. तुदत् <i>tudát</i> . | तुदन्ती <i>tudántí</i> or तुदती <i>tudatí</i> . |
| भविष्यत् <i>bhavishyāt</i> (fut.). | भविष्यन्ती <i>bhavishyantí</i> or भविष्यती <i>bhavishyatí</i> . |
| यात् <i>yāt</i> . | यान्ती <i>yāntí</i> or याती <i>yatí</i> . |
| III. अदत् <i>adát</i> . | Nom. and Acc. Dual Neut. अदती <i>adatí</i> . |
| जुह्वत् <i>júhvat</i> . | जुह्वन्ती <i>júhvantí</i> . |
| सुन्वत् <i>sunvát</i> . | सुन्वन्ती <i>sunvantí</i> . |
| रुधत् <i>rundhát</i> . | रुधन्ती <i>rundhantí</i> . |
| तन्वत् <i>tanvát</i> . | तन्वन्ती <i>tanvantí</i> . |
| क्रीणत् <i>krīṇāt</i> . | क्रीणन्ती <i>krīṇantí</i> . |

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávantí*, being, fem.; तुदन्ती *tudántí* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई f.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् n is optional. With this exception, these participles are therefore really declined like nouns in त् t with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dá*, to give, ददामि *dáámi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dádat</i>	ददत् <i>dádat</i>	} ददतौ <i>dádatau</i>	} ददती <i>dádatí</i>	} ददतः <i>dádataḥ</i>	} ददति <i>dádati</i> *
A. ददते <i>dádatam</i>	ददत् <i>dádat</i>				
I. ददता <i>dádatá</i>		} ददभ्यां <i>dádadbhyaṁ</i>		} ददद्भिः <i>dádadbbhiḥ</i>	
D. ददते <i>dádate</i>					
Ab. } ददतः <i>dádataḥ</i>		} ददतोः <i>dádatoḥ</i>		} ददद्भ्यः <i>dádadbbhyaḥ</i>	
G. }					
L. , ददति <i>dádati</i>				ददतां <i>dádatām</i>	ददत्सु <i>dádatṣu</i>

* Or ददन्ति *dáadanti*.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śāsāt*, commanding; चकासत् *chakāsat*, shining. But जगत् *jāgat*, neut. the world, forms Nom. Plur. जगन्ति *jāganti*, only.

§ 185. बृहत् *bṛhāt*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. बृहन् <i>bṛhān</i>	बृहतौ <i>bṛhāntau</i>	बृहतः <i>bṛhāntaḥ</i>
A. बृहन्तं <i>bṛhāntam</i>	बृहतौ <i>bṛhāntau</i>	बृहतः <i>bṛhāntaḥ</i>

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. बृहत् <i>bṛhāt</i>	बृहती <i>bṛhātī</i>	बृहन्ति <i>bṛhānti</i>
FEM. SINGULAR.		
N. बृहती <i>bṛhātī</i>		

§ 186. महत् *mahāt*, great, likewise originally a participle of the Ad class, forms its Ānga or strong base in अन्तं *ānt*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. महान् <i>mahān</i>	महन्तौ <i>mahāntau</i>	महन्तः <i>mahāntaḥ</i>
A. महान्तं <i>mahāntam</i>	महन्तौ <i>mahāntau</i>	महतः <i>mahatāḥ</i>
I. महता <i>mahatā</i>	महद्भां <i>mahādbhyām</i>	महद्भिः <i>mahādbhiḥ</i>
D. महते <i>mahatē</i>		महद्भ्यः <i>mahādbhyaḥ</i>
Ab. } महतः <i>mahatāḥ</i>		
G. } महति <i>mahatī</i>	महतोः <i>mahatōḥ</i>	महतां <i>mahatām</i>
L. महति <i>mahatī</i>		महत्सु <i>mahātsu</i>
V. महन् <i>māhan</i>		
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. महत् <i>mahāt</i>	महती <i>mahatī</i>	महन्ति <i>mahānti</i>

The rest like the masculine.

FEM. SINGULAR.
N. महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Ānga Bases in मन्तं *mant* and वन्तं *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Ānga or strong base in मन्तं *mant* and वन्तं *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमान् <i>agnimán</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
A. अग्निमंतं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>

V. अग्निमन् *agniman*

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. V. अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatī</i>	अग्निमन्ति <i>agnimanti</i>

FEM.
SINGULAR.

N. अग्निमती *agnimatī*

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*. (Pân. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanv. t*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pân. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवान् <i>bhavān</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavantaḥ</i>
A. भवंतं <i>bhavantam</i>	भवंतौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>

V. भवन् *bhavan* or ओः *bhoḥ*

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवती <i>bhavatī</i>	भवन्ति <i>bhavanti</i>

FEM.
SINGULAR.

N. भवती *bhavatī*

भवत् *bhavat*, being, part. present.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.	भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>
V.	भवन् <i>bhavan</i>		
SINGULAR.		NEUTER.	
N. A. V.	भवत् <i>bhavat</i>	भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.			
N.	भवन्ती <i>bhavanti</i>		

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वणा *anarvṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.	कियान् <i>kiyān</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A.	कियन्तं <i>kiyantam</i>	कियन्तौ <i>kiyantau</i>	कियतः <i>kiyataḥ</i>
I.	कियता <i>kiyatā</i>	कियद्भ्यां <i>kiyadbhyām</i>	कियद्भिः <i>kiyadbhiḥ</i>
V.	कियन् <i>kiyan</i>		
SINGULAR.		NEUTER.	
N. A. V.	कियत् <i>kiyat</i>	कियती <i>kiyati</i>	कियन्ति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases : their Ānga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *a*, not आन् *ān* (*s*).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व् *parv* from पर्वन् *parvan*,

or आत्मन् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. आंगा, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

SINGULAR.		MASCULINE.	
		DUAL.	
N.	राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A.	राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>

V. राजन् *rājan*

I. राज्ञा *rājñā*

D. राज्ञे *rājñe*

Ab. राज्ञः *rājñāḥ*

G. राज्ञः *rājñāḥ*

L. राज्ञि *rājñī* or राजनि *rājani*

राजभ्यां *rājabhyām*

राजभ्यां *rājabhyām*

राजभ्यां *rājabhyām*

राज्ञोः *rājñōḥ*

राज्ञोः *rājñōḥ*

राजभिः *rājabhiḥ*

राजभ्यः *rājabhyaḥ*

राजभ्यः *rājabhyaḥ*

राज्ञां *rājñām*

राजसु *rājasu*

नामन् *nāman*, n. name. आंगा, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नास्मि *nāsmi*.

SINGULAR.		NEUTER.	
		DUAL.	

नास्मि *nāsmi* or नामनी *nāmānī* नामानि

V. नाम *nāma* or नामन् *nām*

I. नाम्ना

D. नाम्ने *nāmnē*

Ab. नाम्नः *nāmnāḥ*

G. नाम्नः *nāmnāḥ*

L. नास्मि *nāsmi* or नामनि *nāmānī*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नामभ्यां *nāmabhyām*

नाम्नोः *nāmnōḥ*

नाम्नोः *nāmnōḥ*

नामभिः *nāmabhiḥ*

नामभ्यः *nāmabhyaḥ*

नामभ्यः *nāmabhyaḥ*

नाम्नां *nāmnām*

नामसु *nāmasu*

५ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. आंगा, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>brāhmaṇ</i>		
I. ब्रह्मणा <i>brahmāṇā</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभिः <i>brahmābhiḥ</i>
D. ब्रह्मणे <i>brahmāṇe</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyāḥ</i>
Ab. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyāḥ</i>
G. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मणां <i>brahmāṇām</i>
L. ब्रह्मणि <i>brahmāṇi</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मसु <i>brahmāsu</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>brāhma</i>	ब्रह्मणौ <i>brāhmaṇī</i>	ब्रह्मणि <i>brāhmaṇi</i>
V. ब्रह्म <i>brāhma</i> or ब्रह्मन् <i>brāhmaṇ</i>		

Decline यज्वन् *yajvan*, sacrificer ; आत्मन् *ātman*, self ; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div divyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā* ; Nom. Plur. प्रतिदिवानः *pratidivānaḥ* ; Acc. Plur. प्रतिदीवः *pratidivānaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the अ *a* before the न् *n* ; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī* ; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope ; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam* ; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmām*. (Pāṇ. iv. 1, 11 ; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmā*, having good leather, Nom. Dual सुचर्मणौ *sucharmāṇau* ; सुपर्वो *suparvā*, सुपर्वणौ *suparvāṇau* : or, Nom. Sing. fem. सुचर्मो *sucharmā*, Nom. Dual सुचर्मै *sucharme*, Plur. सुचर्मोः *sucharmāḥ* ; सुपर्वो *suparvā*, सुपर्वे *suparve*, सुपर्वोः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.

2. बहुराज्ञा *bahurājñā*, Dual बहुराज्ञे *bahurājñe*.

3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदाम्नी *dvidāmñī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, धीवन् *dhīvan*, धीवरी *dhīvarī*, fat, may do the same at the end of compounds, or

take वा *vā*. बहुधीवरी *bahudhīvarī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Aṅga base पंथान् *pánthān* (like राजान् *rājān*);

for its Bha base पथ् *path*;

for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pánthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pánthāḥ</i>	पंथानौ <i>pánthānau</i>	N. पंथानः <i>pánthānaḥ</i>
A. पंथानं <i>pánthānam</i>	पंथानौ <i>pánthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathīn*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Aṅga;
मंथान् <i>mánthān</i>	
चुभुक् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshī</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mánthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshīn*, and मथिन् *mathīn* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *áhan*, n. day, which takes अहस् *áhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>áhaḥ</i>	Bh. N.A.V. अहौ <i>áhau*</i>	At. N.A.V. अहानि <i>áhāni</i>
Bh. I. अहौ <i>áhau</i>	P. I.D.Ab. अहोभ्यां <i>áhobhyām</i>	P. I. अहोभिः <i>áhobhiḥ</i>
Bh. D. अहे <i>áhne</i>	Bh. G.L. अहोः <i>áhnoḥ</i>	P. D.Ab. अहोभ्यः <i>áhobhyaḥ</i>
Bh. Ab.G. अहः <i>áhnaḥ</i>		Bh. G. अहां <i>áhnaṁ</i>
Bh. L. अहि <i>áhni†</i>		P. L. अहसु <i>áhassu‡</i>

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence अहरहः *ahar-ahāḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganah*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

* Or अहनी *áhni*.

† Or अहनि *áhni*.

‡ Or अहःसु *áhassu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhnaḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e.g. द्वहः *dvyahnaḥ*, produced in two days ; Loc. Sing. द्वहे *dvyahne* or द्वहि *dvyahni* or द्वहनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अश्वा <i>śvā</i>	N.A.V. अश्नौ <i>śvānau</i>	N. अश्वानः <i>śvānaḥ</i>
A. अश्वानं <i>śvānam</i>		A. शुनः <i>śinaḥ</i>
V. अश्न <i>śvan</i>		I. अश्वभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śunī*; of युवन् *yuvan*, युवतिः *yuvatīḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवंतौ <i>maghāvāntau</i>	N. मघवंतः <i>maghāvāntaḥ</i>
A. मघवंतं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. 1. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूषा <i>pūshan, pūsha, pūshā</i>	पूषा <i>pūshā</i>	पूषणः <i>pūshāṇaḥ</i>	पूषाः <i>pūshāḥ</i>	पूषभिः <i>pūshābhiḥ</i>	पूषाणि <i>pūshāṇi</i>
अर्यमन्, अर्यम, अर्यम् <i>aryaman, aryama, aryam</i>	अर्यमा <i>aryamā</i>	अर्यमणः <i>aryamāṇaḥ</i>	अर्यम्याः <i>aryamāḥ</i>	अर्यमभिः <i>aryamābhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूषि *pūshni* or पूषणि *pūshāni*; or, according to some, पूषि *pūshi*. (Sār. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghn</i>	हा <i>hā</i>	हणः <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahā</i>	ब्रह्महणः <i>brahmahāṇaḥ</i>	ब्रह्ममः <i>brahmaghnaḥ</i>	ब्रह्महभिः <i>brahmahābhiḥ</i>	ब्रह्महानि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्महि *brahmaghni* or ब्रह्महणि *brahmahāni*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *ī*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

SINGULAR.		MASCULINE.		
		DUAL.		
N.	धनी <i>dhanī</i>	धनिनौ <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>	
A.	धनिनं <i>dhanīnam</i>	धनिनौ <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>	
I.	धनिना <i>dhaninā</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभिः <i>dhanībhiḥ</i>	
D.	धनिने <i>dhanīne</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>	
Ab.	धनिनः <i>dhanīnaḥ</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>	
G.	धनिनः <i>dhanīnaḥ</i>	धनिनोः <i>dhanīnoḥ</i>	धनिनां <i>dhanīnām</i>	
L.	धनिनि <i>dhanīni</i>	धनिनोः <i>dhanīnoḥ</i>	धनिषु <i>dhanīshu</i>	
V.	धनिन् <i>dhanin</i>	धनिनौ <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>	
		NEUTER.		
		DUAL.		PLURAL.
N. A.	धनि <i>dhanī</i>	धनिनी <i>dhanīnī</i>	धनीनि <i>dhanīni</i>	
V.	धनि <i>dhanī</i> or धनिन् <i>dhanin</i>			
		FEM.		
		SINGULAR.		
N.	धनिनी <i>dhanīnī</i>			

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वांस *vāms* as the Ānga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s* ; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Ānga, रुरुवांस *rurudvāms* ; Pada, रुरुवस् *rurudvas* ; Bha, रुरुदुष् *rurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. रुरुवान् <i>rurudvān</i>	रुरुवांसौ <i>rurudvānsau</i>	रुरुवांसः <i>rurudvānsah</i>
A. रुरुवांसं <i>rurudvāmsam</i>	रुरुवांसौ <i>rurudvānsau</i>	रुरुदुषः <i>rurudúshah</i>

V. रुरुद्वन् *rúrudvan*

I. रुरुदुषा *rurudúshā*

D. रुरुदुषे *rurudúshe*

Ab. रुरुदुषः *rurudúshah*

G. रुरुदुषः *rurudúshah*

L. रुरुदुषि *rurudúshi*

रुरुद्वभ्यां *rurudvādbhyām*

रुरुद्वभ्यां *rurudvādbhyām*

रुरुद्वभ्यां *rurudvādbhyām*

रुरुदुषोः *rurudúshoh*

रुरुदुषोः *rurudúshoh*

रुरुद्वभिः *rurudvādbhiḥ*

रुरुद्वभिः *rurudvādbhyah*

रुरुद्वभिः *rurudvādbhyah*

रुरुदुषां *rurudúshām*

रुरुद्वत्सु *rurudvātsu*

NEUTER.

SINGULAR.	DUAL.	
N. रुरुद्वत् <i>rurudvāt</i>	रुरुदुषी <i>rurudúshī</i>	रुरुवांसि <i>rurudvānsi</i>

FEM.

SINGULAR.

N. रुरुदुषी *rurudushī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेषिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेषुषी *pechushī*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*) ; fem. विदुषी *vidúshī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān* ; Instr. निनुषा *ninyushā* ; fem. निनुषी *ninyushī*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvāṁsaḥ</i>	शुश्रुवुषः <i>śuśruvushaḥ</i>	शुश्रुवद्भिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivāṁsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवद्भिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivāṁsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जग्मिवद्भिः <i>jagmivadbhiḥ</i>
जगन्वस् * <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvāṁsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जगन्वद्भिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivāṁsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जग्निवद्भिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvāṁsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वद्भिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāṁs*.

Pada and Bha base गरीयस् *gáryas*, heavier ; Aṅga base गरीयांस *gáryāṁs*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>gáryān</i>	गरीयांसौ <i>gáryāṁsau</i>	गरीयांसः <i>gáryāṁsaḥ</i>
A. गरीयांसं <i>gáryāṁsam</i>	गरीयांसौ <i>gáryāṁsau</i>	गरीयसः <i>gáryasaḥ</i>
V. गरीयन् <i>gáryan</i>		
I. गरीयसा <i>gáryasá</i>	गरीयोभ्यां <i>gáryobhyām</i>	गरीयोभिः <i>gáryobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>gáryaḥ</i>	गरीयसौ <i>gáryasāu</i>	गरीयांसि <i>gáryāṁsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>gáryasī</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादौ <i>supādu</i>	सुपादः <i>supādaḥ</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādu</i>	सुपदः <i>supadaḥ</i> (Bha)
		I. सुपाद्भिः <i>supādbhiḥ</i> (Pada)

* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Āṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *dh*, ड् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ of ऊह् *ūh* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाद् <i>viśvavād</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhaḥ</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वोहः <i>viśvauhāḥ</i>

I. विश्ववाड्भिः *viśvavāḍbhīḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr.Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc.Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. 1. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases : 1. The Āṅga base अनडाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍvān</i>	N. A.V. अनडाहौ <i>anaḍvāhau</i>	N. अनडाहः <i>anaḍvāhaḥ</i>
V. अनडन् <i>anaḍvan</i>	I. D. Ab. अनडुद्भ्यां <i>anaḍudbhīyām</i>	A. अनडुहः <i>anaḍuhāḥ</i>
A. अनडाहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुद्भिः <i>anaḍudbhīḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुत्सु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A.V. अनडुद् <i>anaḍud</i>	अनडुहौ <i>anaḍuhī</i>	अनडाहि <i>anaḍvānhi</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍvāhī* (Pāṇ. vii. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Āṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpaḥ*, Acc. अपः *āpāḥ*, Instr. अद्भिः *adbhīḥ*, Loc. अप्सु *apsu*. (Accent, Pāṇ. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वापा *svapā*, &c. Nom. Plur. स्वापः *svāpaḥ*; Acc. स्वपः *svapaḥ*; Instr. स्वद्भिः *svadbhīḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वपि *svampi* or स्वापि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (1. 9, 62) gives स्वापि तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *puṁs*, man, has three bases: 1. The Aṅga base पुमांस *pumāṁs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *puṁs*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumāṁsau</i>	N. पुमांसः <i>pumāṁsah</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>puṁsāḥ</i>
A. पुमांसं <i>pumāṁsam</i>	G. L. पुंसोः <i>puṁsōḥ</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>puṁsā</i>		L. पुंसु <i>puṁsū</i>

The Loc. Plur. is written पुंसु *puṁsū*, not पुंषु *puṁshū* or पुन्सु *punsū* (§ 100, note). The Sārasvatī gives पुंषु *puṁshū* (1. 9, 70). Pāṇini (VIII. 3, 58) says that नुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *ṣh*; and therefore that change does not take place in सुहिसु *suhinsu* and पुंसु *puṁsu*. In the first, न *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिनसु पुंस्त्रियादावनुस्वारसत्त्वेऽपि तस्य नुमस्थानिकत्वाभावाच्च पत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supuṁsā*, Nom. Plur. सुपुमांसि *supumāṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyaūḥ</i>	N. A. V. दिवौ <i>dīvau</i>	N. दिवः <i>dīvaḥ</i>
A. दिवं <i>dīvam</i>	I. D. Ab. द्युभ्यां <i>dyūbhyaām</i>	A. दिवः <i>dīvaḥ</i>
I. दिवा <i>dīvā</i>	G. L. दिवोः <i>dīvōḥ</i>	I. द्युभिः <i>dyūbhiḥ</i>
D. दिवे <i>dīvé</i>		D. Ab. द्युभ्यः <i>dyūbhyaḥ</i>
Ab. G. दिवः <i>dīvāḥ</i>		G. दिवां <i>dīvām</i>
L. दिवि <i>dīvi</i>		L. द्युषु <i>dyūshu</i>
V. द्यौः <i>dyaūḥ</i>		

Another base द्यौ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyaūḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवौ *sudivā*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :

- *1. असन् *asan*, n. blood ;
- *2. आसन् *āsan*, n. face ;
- *3. उदन् *udan*, n. water ;
4. दत् *dat*, m. tooth ; Acc. Pl. दत्तः *datāḥ* ;

BASE DECLINED THROUGHOUT :

- असृज् *asṛij*, n.
- आस्य *āsyā*, n.
- उदक *udaka*, n.
- दन्त *danta*, m.

*5. दोषन् <i>doshan</i> , (m.) n. arm ;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निश् <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padāḥ</i> ;	पाद <i>pāda</i> , m.
9. पृत् <i>pṛit</i> , f. army † ; Loc. Pl. पृत्सु <i>pṛitsú</i> ;	पृतना <i>pṛitana</i> , f.
10. मांस <i>māns</i> , n. meat ‡ ;	मांस <i>mānsa</i> , n.
11. मास् <i>mās</i> , m. month || ; मासः <i>māsāḥ</i> ;	मास <i>māsa</i> , m.
*12. यक्न् <i>yakan</i> , n. liver ¶ ;	यकृत् <i>yakṛit</i> , n.
*13. यूषन् <i>yūshan</i> , m. pea-soup ;	यूष <i>yūsha</i> , m.
*14. शक्न् <i>śakan</i> , n. ordure ;	शकृत् <i>śakṛit</i> , n.
15. सु <i>snu</i> , n. ridge ;	सानु <i>sānu</i> , n.
16. हृद् <i>hṛid</i> , n. (m.) ; Gen. Sing. हृदः <i>hṛidāḥ</i> ;	हृदय <i>hṛidaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ;	but {	A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृनी <i>asṛijī</i> only ;		I. Sing. असृजा <i>asṛijā</i> or असा <i>asna</i> .
N.V. Plur. is असृजि <i>asṛiñji</i> only ;		I. Du. असृभ्यां <i>asṛibhyām</i> or असाभ्यां <i>asabhyām</i> .
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantaḥ, am, a</i> , only ;	but {	A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only ;		I. Sing. दंतेन <i>dantena</i> or दता <i>dātā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only ;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्भ्यां <i>dadbhyām</i> .
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>māsaḥ, am, a</i> , only ;	but {	A. Plur. मासान् <i>māsān</i> or मासः <i>māsāḥ</i> .
N.V.A. Dual is मासौ <i>māsau</i> only ;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N.V. Plur. is मासाः <i>māsāḥ</i> only ;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
No. 13. N.A.V. Sing. is यूषः, °षं, °ष <i>yūshaḥ, am, a</i> , only ;	but {	A. Plur. यूषान् <i>yūshān</i> or यूषाः <i>yūṣhāḥ</i> .
N.A.V. Dual is यूषौ <i>yūshau</i> only ;		I. Sing. यूषेण <i>yūsheṇa</i> or यूषा <i>yūṣhā</i> .
N.V. Plur. is यूषाः <i>yūshāḥ</i> only ;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or °षभ्यां <i>-shabhyām</i> .
		L. Sing. यूषे <i>yūshe</i> or °षणि <i>-shaṇi</i> or °षि <i>-shni</i> .

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshañi*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. I. p. 131.

‡ Siddh.-Kaum. vol. I. p. 141.

|| The Śārasvatī gives all cases of मास् *mās* (I. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. Bases ending in any Vowels, except derivative ञ a and ञा â.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes ञा d, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become ञाय् áy and ञाव् áv.

Base ऐ rai, राय् ráy, m. wealth; (Accent, Pân. vi. 1, 171.) नौ nau, नाव् náv, f. ship; (Accent, Pân. vi. 1, 168.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	राः rá-h नौः nau-h	रायौ ráy-au नावौ náv-au	रायः ráy-ah नावः náv-ah
A.	रायं ráy-am नावं náv-am		रायः ráy-áh * नावः náv-ah
I.	राया ráy-d नावा náv-d		राभिः rá-bhíh नौभिः nau-bhíh
D.	राये ráy-e नावे náv-e	राभ्यां rá-bhyám नौभ्यां nau-bhyám	राभ्यः rá-bhyáh नौभ्यः nau-bhyáh
Ab.	रायः ráy-áh नावः náv-áh		
G.		रायोः ráy-oh नावोः náv-oh	रायां ráy-ám नावां náv-ám
L.	रायि ráy-i नावि náv-i		रासु rá-sú नौषु nau-shú

Decline गौः glauh, m. the moon.

Bases in औ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. vi. 1, 182.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	गौः gau-h	गावौ gáv-au	गावः gáv-ah
A.	गां gá-m		गाः gá-h
I.	गवा gáv-d	गोभ्यां gó-bhyám	गोभिः gó-bhíh
D.	गवे gáv-e		गोभ्यः gó-bhyaḥ
Ab.	गोः gó-h		
G.		गवोः gáv-oh	गवां gáv-ám
L.	गवि gáv-i		गोषु gó-shu

* In the Veda the Acc. Plur. of ऐ rai occurs both as ráyah (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; x. 140, 4) and ráyáh (Rv. I. 113, 4; III. 2, 15).

If bases in ऐ *ai*, ओ *o*, औ *au* are to be declined as neuters at the end of compounds, they shorten ऐ *ai* to इ *i*, and ओ *o* and औ *au* to उ *u*, and are then declined like neuters in इ *i* and उ *u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. सुरिणा *suriṇā* or सुराया *surāyā*; but only सुनुना *sununā*.

§ 219. द्यो *dyo*, fem. heaven, is declined like गो *go*. It coincides in the Nom. and Voc. Sing. with दिव् *div*, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāuḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्यावा <i>dyāvā</i>	} द्योभ्यां <i>dyóbhyaṁ</i>	द्योभिः <i>dyóbbhiḥ</i>
D.	द्यवे <i>dyāve</i>		} द्योभ्यः <i>dyóbbhyaḥ</i>
Ab.	द्योः <i>dyóḥ</i>			द्यावाम् dyāvām
G.	} द्यवोः <i>dyāvoh</i>	} द्यवोः <i>dyāvoh</i>	द्योषु <i>dyóshu</i>
L.			द्यवि <i>dyāvi</i>
V.			द्यौः <i>dyāuḥ</i>

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyāus* ; A. *divam*, *dyām* ; I. *divā* (*divā*, by day) ; D. *divé* ; G. *diváh*, *dyóḥ* ; L. *divé*, *dyāvi* ; V. *dyāus* (Rv. vi. 51, 5). Plur. N. *dyāvah* ; A. *dyán* ; I. *dyóbbhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound द्यो *dyo* forms its neuter base as द्यु *dyu* ; e.g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyunī*, Plur. प्रद्यूनि *pradyūni* (Siddh.-Kaum. vol. i. pp. 144, 145) ; while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu*, having a good sky, Dual सुदीवि *sudīvi*, Plur. सुदीवि *sudīvi* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in ऐ *e*, though grammarians imagine such words as एः *eh*, the sun, उद्यदेः *udyadeḥ*, the rising sun ; Nom. Dual उद्यदयो *udyadayau*, Nom. Plur. उद्यदयः *udyadayah*.

Bases in ई *i* and ऊ *ū*.

1. Monosyllabic Bases in ई *i* and ऊ *ū*, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhī*, thinking, क्री *krī*, buying, क्लृ *klṛ*, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *i* and ऊ *ū* into इय् *iy* and उव् *uv*, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ई and ऊ into इय *iy* and उव *uv*, or into य *y* and व *v*. They change it

1. Into इय *iy* and उव *uv* :

- a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)
- b. If ई and ऊ are preceded by two radical initial consonants. जलक्रीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्रीः *śuśrīh*, well faring, Acc. Sing. सुश्रियं *śuśriyam*. (Siddh.-Kaum. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य *y* and व *v*, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmaṇīh*, leader of a village, Acc. Sing. ग्रामयं *grāmanyam*; here ग्राम *grāma* is not the predicate of नीः *nīh*, but is governed by नीः *nīh*, which retains so far its verbal character. प्रधीः *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उनीः *unnīh*, leading out, Acc. Sing. उन्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhiyam*, and thus be distinguished from शुद्धधीः *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. 1. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhih*, a thinker), or in such compounds as a noun admits of (सुधीः *śudhīh**, a good thinker; शुद्धधीः *śuddhadhīh*, a pure thinker or pure thought); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः *svayambhūh*, self-existing, Acc. Sing. स्वयंभुव् *svayambhuvam*. (Sār. 1. 6, 61. Siddh.-Kaum. vol. 1. p. 119.) Not, however, in वर्षाभूः *varshābhūh*, frog, Acc. Sing. वर्षाभ्वं *varshābhvam* (Pāṇ. vi. 4, 84), and in some other compounds, such as करभूः *karabhūh* or कारभूः *kārabhūh*, nail, पुनर्भूः *punarbhūh*, re-born, दृग्भूः *ḍṛinbhūh*, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

* सुधीः *śudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *śudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

2. *Polysyllabic Bases in ईँ and ऊँ.*

§ 222. Polysyllabic bases in ईँ and ऊँ being both masculine and feminine, such as **पपी:** *papīh*, protector, the sun, **ययी:** *yayīh*, road, and **नृतू:** *nṛitūh*, dancer, are declined like the verbal compounds **प्रधी:** *pradhīh* and **वृक्षलू:** *vṛikshalūh*, except that

1. they form the Acc. Sing. in ईँ *īm* and ऊँ *ūm*;

2. they form the Acc. Plur. in ईन् *īn* and ऊन् *ūn*.

Remember also, that those in ईँ form the Loc. Sing. in ईँ *ī*, not in यि *yi*.

वातप्रमी: *vātapramīh*, antelope, may be declined like **पपी:** *papīh*; but if derived by कृप् *kvip*, it may entirely follow the verbal **प्रधी:** *pradhīh* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like **सुतो:** *sutīh*, wishing for a son; **सुखी:** *sukhīh*, wishing for pleasure. They follow the verbal **प्रधी:** *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उः *uh*; **सुत्यु:** *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ईँ is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. **शुष्की:** *śushkīh*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	thinking. SINGULAR.	The same, at the end of compounds, used as a noun, masc. and fem.	a pure thinker. SINGULAR.	The same, at the end of compounds, with initial double consonants, masc. and fem.	water-buyer. SINGULAR.	The same, in composition with prepositions, masc. and fem.	high-thinking. SINGULAR.	The same, in composition with prepositions, masc. and fem.	village-leader. SINGULAR.	Polysyllabic, masc. and fem.
N. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	पपीः <i>papīḥ</i>
A. धियं <i>dhiyam</i>	शुद्धधियं <i>śuddhadihyam</i>	जलक्रियं <i>jalakriyam</i>	जलक्रियं <i>jalakriyam</i>	प्रध्यां <i>pradhyaṁ</i>	ग्रामण्यां <i>grāmaṇyaṁ</i>	ग्रामण्यां <i>grāmaṇyaṁ</i>	ग्रामण्यां <i>grāmaṇyaṁ</i>	ग्रामण्यां <i>grāmaṇyaṁ</i>	ग्रामण्यां <i>grāmaṇyaṁ</i>	पपीं <i>papīm</i>
I. धिया <i>dhiyā</i>	शुद्धधिया <i>śuddhadihyā</i>	जलक्रिया <i>jalakriyā</i>	जलक्रिया <i>jalakriyā</i>	प्रध्या <i>pradhya</i>	ग्रामण्या <i>grāmaṇyā</i>	ग्रामण्या <i>grāmaṇyā</i>	ग्रामण्या <i>grāmaṇyā</i>	ग्रामण्या <i>grāmaṇyā</i>	ग्रामण्या <i>grāmaṇyā</i>	पप्या <i>papyā</i>
D. धिये <i>dhiye</i>	शुद्धधिये <i>śuddhadihye</i>	जलक्रिये <i>jalakriye</i>	जलक्रिये <i>jalakriye</i>	प्रध्ये <i>pradhye</i>	ग्रामण्ये <i>grāmaṇye</i>	ग्रामण्ये <i>grāmaṇye</i>	ग्रामण्ये <i>grāmaṇye</i>	ग्रामण्ये <i>grāmaṇye</i>	ग्रामण्ये <i>grāmaṇye</i>	पप्ये <i>papye</i>
Ab. G. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रध्याः <i>pradhyāḥ</i>	ग्रामण्यः <i>grāmaṇyaḥ</i>	ग्रामण्यः <i>grāmaṇyaḥ</i>	ग्रामण्यः <i>grāmaṇyaḥ</i>	ग्रामण्यः <i>grāmaṇyaḥ</i>	ग्रामण्यः <i>grāmaṇyaḥ</i>	पप्यः <i>papyāḥ</i>
L. धियि <i>dhiyi</i>	शुद्धधियि <i>śuddhadihyi</i>	जलक्रियि <i>jalakriyi</i>	जलक्रियि <i>jalakriyi</i>	प्रधियि <i>pradhyi</i>	ग्रामण्यि <i>grāmaṇyi</i>	ग्रामण्यि <i>grāmaṇyi</i>	ग्रामण्यि <i>grāmaṇyi</i>	ग्रामण्यि <i>grāmaṇyi</i>	ग्रामण्यि <i>grāmaṇyi</i>	पपी <i>papī</i>
V. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	पपीः <i>papīḥ</i>
N. A. V. धियौ <i>dhiyau</i>	शुद्धधियौ <i>śuddhadihyau</i>	जलक्रियौ <i>jalakriyau</i>	जलक्रियौ <i>jalakriyau</i>	प्रध्याौ <i>pradhyau</i>	ग्रामण्याौ <i>grāmaṇyau</i>	ग्रामण्याौ <i>grāmaṇyau</i>	ग्रामण्याौ <i>grāmaṇyau</i>	ग्रामण्याौ <i>grāmaṇyau</i>	ग्रामण्याौ <i>grāmaṇyau</i>	पप्यौ <i>papyau</i>
I. D. Ab. धीभ्यां <i>dhibhyām</i>	शुद्धधीभ्यां <i>śuddhadhībhyām</i>	जलक्रीभ्यां <i>jalakrībhyām</i>	जलक्रीभ्यां <i>jalakrībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	पपीभ्यां <i>papībhyām</i>
G. L. धियोः <i>dhiyoḥ</i>	शुद्धधियोः <i>śuddhadihyoḥ</i>	जलक्रियोः <i>jalakriyoḥ</i>	जलक्रियोः <i>jalakriyoḥ</i>	प्रधयोः <i>pradhyoḥ</i>	ग्रामण्योः <i>grāmaṇyoḥ</i>	ग्रामण्योः <i>grāmaṇyoḥ</i>	ग्रामण्योः <i>grāmaṇyoḥ</i>	ग्रामण्योः <i>grāmaṇyoḥ</i>	ग्रामण्योः <i>grāmaṇyoḥ</i>	पप्योः <i>papyoḥ</i>
N. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रध्याः <i>pradhyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	पप्यः <i>papyāḥ</i>
A. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रध्याः <i>pradhyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	ग्रामण्याः <i>grāmaṇyāḥ</i>	पपीन् <i>papīn</i> †
I. धीभिः <i>dhibhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	पपीभिः <i>papībhiḥ</i>
D. Ab. धीभ्यः <i>dhibhyaḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyaḥ</i>	जलक्रीभ्यः <i>jalakrībhyaḥ</i>	जलक्रीभ्यः <i>jalakrībhyaḥ</i>	प्रधीभ्यः <i>pradhībhyaḥ</i>	ग्रामणीभ्यः <i>grāmaṇībhyaḥ</i>	ग्रामणीभ्यः <i>grāmaṇībhyaḥ</i>	ग्रामणीभ्यः <i>grāmaṇībhyaḥ</i>	ग्रामणीभ्यः <i>grāmaṇībhyaḥ</i>	ग्रामणीभ्यः <i>grāmaṇībhyaḥ</i>	पपीभ्यः <i>papībhyaḥ</i>
G. धियां <i>dhiyām</i>	शुद्धधियां <i>śuddhadihyām</i>	जलक्रियां <i>jalakriyām</i>	जलक्रियां <i>jalakriyām</i>	प्रध्यां <i>pradhyām</i>	ग्रामण्यां <i>grāmaṇyām</i>	ग्रामण्यां <i>grāmaṇyām</i>	ग्रामण्यां <i>grāmaṇyām</i>	ग्रामण्यां <i>grāmaṇyām</i>	ग्रामण्यां <i>grāmaṇyām</i>	पप्यां <i>papyām</i> †
L. धीषु <i>dhiṣhu</i>	शुद्धधीषु <i>śuddhadhīṣhu</i>	जलक्रीषु <i>jalakrīṣhu</i>	जलक्रीषु <i>jalakrīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	ग्रामणीषु <i>grāmaṇīṣhu</i>	पपीषु <i>papīṣhu</i>

* Words ending in *ni* *nā*, leader, form their Loc. Sing. in *dhī* *ām*. (Sār.)
 † Or ग्रामणीनां *grāmaṇīnā*. Words of the Senāni class take *dhī* *ām*
 or *nā* *nām*. (Sār. i. 6, 62.) † पपीः *papīḥ*, at the end of a fem. comp.; Rūpāvali, p. 9 b. † It does not take *nā* *nām*. (Siddh.-Kaum. vol. i. p. 116.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
cutter. SINGULAR.	best cutter SINGULAR.	dice-player. SINGULAR.	cutting asunder. SINGULAR.	corn-cutter. SINGULAR.	dancer. SINGULAR.
N. लः <i>láh</i>	परमलूः <i>paramaláh</i>	कटप्रूः <i>kataprúh</i>	विलूः <i>vilúh</i>	यवलूः <i>yavalúh</i>	नृतः <i>nritúh</i>
A. लुवं <i>luvam</i>	परमलुवं <i>paramaluvam</i>	कटप्रुवं <i>kataprúvam</i>	विल्वं <i>vilvam</i>	यवल्वं <i>yavalvam</i>	नृतं <i>nritám</i>
I. लुवा <i>luvá</i>	परमलुवा <i>paramaluvá</i>	कटप्रुवा <i>katapruvá</i>	विल्वा <i>vilvá</i>	यवल्वा <i>yavalvá</i>	नृत्वा <i>nritvá</i>
D. लुवे <i>luve</i>	परमलुवे <i>paramaluve</i>	कटप्रुवे <i>katapruve</i>	विल्वे <i>vilve</i>	यवल्वे <i>yavalve</i>	नृत्वे <i>nritve</i>
Ab. G. लुवः <i>luvah</i>	परमलुवः <i>paramaluvah</i>	कटप्रुवः <i>katapruvah</i>	विल्वः <i>vilvah</i>	यवल्वः <i>yavalvah</i>	नृत्वः <i>nritvah</i>
L. लुवि <i>luvi</i>	परमलुवि <i>paramaluvi</i>	कटप्रुवि <i>katapruvi</i>	विल्वि <i>vilvi</i>	यवल्वि <i>yavalvi</i>	नृत्वि <i>nritvi</i>
V. लूः <i>lúh</i>	परमलूः <i>paramalúh</i>	कटप्रूः <i>kataprúh</i>	विलूः <i>vilúh</i>	यवलूः <i>yavalúh</i>	नृतूः <i>nritúh</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N. A. V. लुवौ <i>luvau</i>	परमलुवौ <i>paramaluvau</i>	कटप्रुवौ <i>katapruvau</i>	विल्वौ <i>vilvau</i>	यवल्वौ <i>yavalvau</i>	नृत्वौ <i>nritvau</i>
I. D. Ab. लूयां <i>lúbhyaám</i>	परमलूयां <i>paramalúbhyaám</i>	कटप्रूयां <i>kataprúbhyaám</i>	विलूयां <i>vilúbhyaám</i>	यवलूयां <i>yavalúbhyaám</i>	नृतूयां <i>nritúbhyaám</i>
G. L. लुवोः <i>luvoh</i>	परमलुवोः <i>paramaluvoh</i>	कटप्रुवोः <i>katapruvoh</i>	विल्वोः <i>vilvoh</i>	यवल्वोः <i>yavalvoh</i>	नृत्वोः <i>nritvoh</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. लुवः <i>luvah</i>	परमलुवः <i>paramaluvah</i>	कटप्रुवः <i>katapruvah</i>	विल्वः <i>vilvah</i>	यवल्वः <i>yavalvah</i>	नृत्वः <i>nritvah</i>
A. लुवः <i>luvah</i>	परमलुवः <i>paramaluvah</i>	कटप्रुवः <i>katapruvah</i>	विल्वः <i>vilvah</i>	यवल्वः <i>yavalvah</i>	नृतू <i>nritán</i> †
I. लूभिः <i>lúbbih</i>	परमलूभिः <i>paramalúbbih</i>	कटप्रूभिः <i>kataprúbbih</i>	विलूभिः <i>vilúbbih</i>	यवलूभिः <i>yavalúbbih</i>	नृत्भिः <i>nritúbbih</i>
D. Ab. लूभ्यः <i>lúbbhyah</i>	परमलूभ्यः <i>paramalúbbhyah</i>	कटप्रूभ्यः <i>kataprúbbhyah</i>	विलूभ्यः <i>vilúbbhyah</i>	यवलूभ्यः <i>yavalúbbhyah</i>	नृतूभ्यः <i>nritúbbhyah</i>
G. लुवां <i>luvám</i>	परमलुवां <i>paramaluvám</i>	कटप्रुवां <i>katapruvám</i>	विल्वां <i>vilvám</i>	यवल्वां <i>yavalvám</i> *	नृत्वां <i>nritvám</i>
L. लूषु <i>lúshu</i>	परमलूषु <i>paramalúshu</i>	कटप्रूषु <i>kataprúshu</i>	विलूषु <i>vilúshu</i>	यवलूषु <i>yavalúshu</i>	नृतूषु <i>nritúshu</i>

* The Sár. gives also यवलूनां *yavalúnám*.† नृतूः *nritúh*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्ये स्त्रियै *grāmanye striyai*, खलस्ये स्त्रियै *khalapsye striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधी: *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakshmīḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and अ: *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधी: *pradhīḥ* (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भू: *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhū* (Siddh.-Kaum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.	
SINGULAR.		SINGULAR.	
N.	प्रधी: <i>pradhīḥ</i>	प्रधी: <i>pradhīḥ</i>	
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>	
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्या: <i>pradhyāḥ</i>	
G.	प्रध्यः <i>pradhyah</i>	or प्रध्या: <i>pradhyāḥ</i>	
L.	प्रध्यि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधी: <i>pradhīḥ</i>	or प्रधि <i>pradhi</i>	
DUAL.		DUAL.	
N. A. V.	प्रधौ <i>pradhyau</i>	प्रधौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्यो: <i>pradhyoḥ</i>	प्रध्यो: <i>pradhyoḥ</i>	
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
I.	प्रधीभि: <i>pradhībhiḥ</i>	प्रधीभि: <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्य: <i>pradhībhyah</i>	प्रधीभ्य: <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhীনām</i>	
L.	प्रधीषु <i>pradhīshu</i>	प्रधीषु <i>pradhīshu</i>	

1. *Monosyllabic Bases in ई ī and ऊ ū, being Feminine only.*

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई ī and ऊ ū, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आ: *āḥ*, आ: *āḥ*, आं *ām*, and नां *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhīyam</i>		भुवं <i>bhūvam</i>	
I. धिया <i>dhīyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhīyē</i>	धिये <i>dhīyāi</i>	भुवे <i>bhuvé</i>	भुवै <i>bhuvai</i>
Ab. धियः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhīyi</i>	धियां <i>dhīyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhīyau</i>		भुवौ <i>bhūvau</i>	
I.D.Ab. धीभ्यां <i>dhībhyām</i>		भूभ्यां <i>bhūibhyām</i>	
G.L. धियोः <i>dhīyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
A. धियः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
I. धीभिः <i>dhībhiḥ</i>		भूभिः <i>bhūibhiḥ</i>	
D.Ab. धीभ्यः <i>dhībhyāḥ</i>		भूभ्यः <i>bhūibhyāḥ</i>	
G. धियां <i>dhīyām</i>	धीनां <i>dhīnām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhīṣhū</i>		भूषु <i>bhūṣhū</i>	

2. *Polysyllabic Bases in ई ई and ऊ ऊ, being Feminine only.*

§ 225. (1) These bases always take the full feminine terminations.

- (2) They change their final ई ई and ऊ ऊ into य y and व v before terminations beginning with vowels.
- (3) They take म m and स s as the terminations of the Acc. Sing. and Plural.
- (4) They shorten their final ई ई and ऊ ऊ in the Vocative Singular.
- (5) Remember that most nouns in ई ई have no स s in the Nom. Sing., while those in ऊ ऊ have it.

Note—Some nouns in ई ई take स s in the Nom. Sing.: सवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis: सवीलक्ष्मीतरीतंतीधीहीश्रीणामुदाहृतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.

FEM.

- N. नदी *nadī*
A. नदीं *nadīm*
I. नद्या *nady-d*

Base वधू *vadhū* and वध्व *vadvh*.

SINGULAR.

- N. वधूः *vadhū-h*
A. वधूं *vadhū-m*
I. वध्वा *vadvh-d*

D. नद्यै *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nādi*

DUAL.

N. A. V. नद्यौ *nady-āũ*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-ōḥ*

PLURAL.

N. V. नद्यः *nady-āḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-shu*

D. वध्वै *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vādhu*

DUAL.

N. A. V. वध्वौ *vadhv-āũ*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-ōḥ*

PLURAL.

N. V. वध्वः *vadhv-āḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Base in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुभ्रूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like भ्रूः *bhrūḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. I. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take चाम and चः *aḥ*. The difference, therefore, would be the substitution of य् *y* for इय् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुभ्रू *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुभ्रू *hā pitaḥ kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. I. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *i* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधियै <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhini</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधिभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhībhiḥ</i>
D. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
Ab. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīṣhu</i>		or सुधिषु <i>sudhiṣhu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītra*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवै <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ओ-भ्रु <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणी <i>subhruṇī</i>
I. D. Ab. सुभ्रूभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhruḥbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
A. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रूणि <i>subhrūṇi</i>
I. सुभ्रूभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhruḥbhiḥ</i>
D. सुभ्रूभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhruḥbhyah</i>
Ab. सुभ्रूभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhruḥbhyah</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रूणां <i>subhrūṇām</i>	or सुभ्रूणां <i>subhrūṇām</i>
L. सुभ्रुषु <i>subhrūshu</i>		or सुभ्रुषु <i>subhrushu</i>

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. i. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. i. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasī</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahuśreyasīm</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyah</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyah</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasyām</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahuśreyasīṣu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>

* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचम्: <i>atichamūḥ</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बः <i>atichamvaḥ</i>
A. अतिचम् <i>atichamām</i>	अतिचम्बौ <i>atichamvau</i>	अतिचमून् <i>atichamān</i>
I. अतिचम्बा <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्बै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
Ab. अतिचम्बाः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
G. अतिचम्बाः <i>atichamvāḥ</i>	अतिचम्बोः <i>atichamvoḥ</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्बां <i>atichamvām</i>	अतिचम्बोः <i>atichamvoḥ</i>	अतिचमूषु <i>atichamūshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बः <i>atichamvaḥ</i> *

Nouns like **कुमारी** *kumārī*, a man who behaves like a girl, are declined like **बहुश्रेयसी** *bahusreyasī*, except in the Acc. Sing. and Plur., where they form **कुमार्ये** *kumāryam* and **कुमार्यः** *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. **स्त्री** *strī*, woman, is declined like **नदी** *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. **स्त्रिया** *striyā*, and not **स्या** *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base **स्त्री** *strī* and **स्त्रिय** *striy*. (Accent, Pāṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियो <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyoḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīṇām</i> (Pāṇ. I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4)		

§ 229. When **स्त्री** *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	MASC.	SINGULAR. FEM.	NEUT.
N.	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A.	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I.	अतिस्त्रिणा <i>atistriṇā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D.	अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रिये <i>atistrīṇe</i> or अतिस्त्रये <i>atistraye</i>
Ab.G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V.	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N.A.V. Sing. **बहुश्रेयसी** *bahusreyasī*, N.A.V. Dual **बहुश्रेयसीनी** *bahusreyasīnī*, N.A.V. Plur. **बहुश्रेयसीनि** *bahusreyasīni*, Dat. Sing. **बहुश्रेयस्यै** (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sīne, &c.

DUAL.

FEM.

N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistrīṇī</i>
I.D. Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	तिस्त्रियोः <i>atistrinoḥ</i>

PLURAL.

FEM.

N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रिणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रिणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई *ī* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kuruh*, a Kuru; fem. कुरूः *kurūḥ*: some compounds ending in ऊरुः *ūruh*, thigh, such as वामोरुः *vāmoruh*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

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in इ i

Bases in उ u.

		SINGULAR.					
		MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{	कवि <i>kaví</i> , poet	मति <i>matí</i> , thought	वारि <i>vári</i> , water	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft
N.	{	कविः <i>kaví-h</i>	मतिः <i>matí-h</i>	वारि <i>vári</i>	मृदुः <i>mṛidú-h</i>	मृदुः <i>mṛidú-h</i>	मृदु <i>mṛidú</i>
A.	{	कविं <i>kaví-m</i>	मतिं <i>matí-m</i>	वारि <i>vári</i>	मृदुं <i>mṛidú-m</i>	मृदुं <i>mṛidú-m</i>	मृदु <i>mṛidú</i>
I.	{	कविना <i>kaví-ná</i>	मत्या <i>maty-á</i>	वारिणा <i>vári-ná</i>	मृदुना <i>mṛidú-ná</i>	मृडा <i>mṛidv-d</i>	मृदुना <i>mṛidú-ná</i>
D.	{	कवये <i>kaváy-e</i>	मतये <i>matáy-e</i> or मत्यै <i>maty-ai</i>	वारियो <i>vári-ye</i>	मृदवे <i>mṛidáv-e</i>	मृदवे <i>mṛidáv-e</i> or मृडै <i>mṛidv-ai</i>	मृदुने <i>mṛidú-ne</i> or मृदवे <i>mṛidáv-e</i>
Ab. G.	{	कवेः <i>kavé-h</i>	मतेः <i>maté-h</i> or मत्याः <i>maty-áh</i>	वारिणः <i>vári-ṇah</i>	मृदोः <i>mṛidó-h</i>	मृदोः <i>mṛidó-h</i> or मृडाः <i>mṛidv-áh</i>	मृदुनः <i>mṛidú-ṇah</i> or मृदोः <i>mṛidó-h</i>
L.	{	कवौ <i>kavau</i>	मतौ <i>matáu</i> or मत्यां <i>maty-ám</i>	वारिणि <i>vári-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau</i> or मृडां <i>mṛidv-ám</i>	मृदुनि <i>mṛidú-ni</i> or मृदौ <i>mṛidau</i>
V.	{	कवे <i>káve</i>	मते <i>máte</i>	वारि <i>vári</i> or वारे <i>váre</i> *	मृदो <i>mṛido</i>	मृदो <i>mṛido</i>	मृदु <i>mṛidu</i> or मृदौ <i>mṛído</i> *
DUAL.							
N. A. V.	{	कवी <i>kaví</i>	मती <i>matí</i>	वारिणी <i>vári-ṇí</i>	मृदू <i>mṛidú</i>	मृदू <i>mṛidú</i>	मृदुनी <i>mṛidú-ní</i>
I. D. Ab.	{	कविभ्यां <i>kaví-bhyám</i>	मतिभ्यां <i>matí-bhyám</i>	वारिभ्यां <i>vári-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>
G. L.	{	कव्योः <i>kavy-óh</i>	मत्योः <i>maty-óh</i>	वारिणोः <i>vári-ṇoh</i>	मृद्वोः <i>mṛidv-óh</i>	मृद्वोः <i>mṛidv-óh</i>	मृदुनोः <i>mṛidú-noh</i> or मृड्वोः <i>mṛidv-óh</i>
PLURAL.							
N. V.	{	कवयः <i>kaváy-ah</i>	मतयः <i>matáy-ah</i>	वारिणि <i>vári-ṇi</i>	मृदवः <i>mṛidáv-ah</i>	मृदवः <i>mṛidáv-ah</i>	मृदूनि <i>mṛidú-ni</i>
A.	{	कवीन् <i>kaví-n</i>	मतीः <i>matí-h</i>	वारिणि <i>vári-ṇi</i>	मृदून् <i>mṛidú-n</i>	मृदूः <i>mṛidú-h</i>	मृदूनि <i>mṛidú-ni</i>
I.	{	कविभिः <i>kaví-bhiḥ</i>	मतिभिः <i>matí-bhiḥ</i>	वारिभिः <i>vári-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>
D. Ab.	{	कविभ्यः <i>kaví-bhyaḥ</i>	मतिभ्यः <i>matí-bhyaḥ</i>	वारिभ्यः <i>vári-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>
G.	{	कवीनां <i>kaví-nám</i> †	मतीनां <i>matí-nám</i>	वारिणां <i>vári-ṇám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>
L.	{	कविषु <i>kaví-shu</i>	मतिषु <i>matí-shu</i>	वारिषु <i>vári-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु ‡ <i>mṛidú-shu</i>

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, चृ ri, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने नृशनसस्त्रिरूपं सातं तथा नांतमपाप्यदंतं । माभ्यंदिनिर्वैष्टि गुणं त्विगते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, चृ ri, and ञ a, and having the accent on these vowels, may throw the accent on नां nám in the Gen. Plur. (Pāṇ. vi. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kāti</i>
Acc.	कति <i>kāti</i>
Instr.	कतिभिः <i>kātibhiḥ</i>
Dat.	कतिभ्यः <i>kātibhyaḥ</i>
Abl.	कतिभ्यः <i>kātibhyaḥ</i>
Gen.	कतीनां <i>kātnām</i>
Loc.	कतिषु <i>kātishu</i>

§ 232. सखि *sákhi*, friend, has two bases :

सखाय *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sákhā</i>	सखायौ <i>sákhāyau</i>	सखायः <i>sákhāyaḥ</i>
A. सखायं <i>sákhāyam</i>	सखायौ <i>sákhāyau</i>	सखीन् <i>sákhīn</i>
I. सख्या <i>sákhya</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभिः <i>sákhibhiḥ</i>
D. सख्ये <i>sákhye</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
Ab. सख्युः <i>sákhyaḥ</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
G. सख्युः <i>sákhyaḥ</i>	सख्योः <i>sákhyaḥ</i>	सखीनां <i>sákhīnām</i>
L. सख्यौ <i>sákhyaḥ</i>	सख्योः <i>sákhyaḥ</i>	सखिषु <i>sákhishu</i>
V. सखे <i>sákhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखिषु <i>susakhishu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीतु *pītu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. i. 8, 17). Feminine nouns in short उ u are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. i. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátiḥ</i>	N. A. V. पती <i>pátī</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyām</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyāḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ् *asthn*, दध् *dadhn*, सकथ् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>ákshi</i>	N. A. V. अक्षिणी <i>ákshinī</i>	N. A. V. अक्षिणि <i>ákshṇi</i>
I. अक्ष्णा <i>akshṇá</i>	I. D. Ab. अक्षिभ्यां <i>ákshibhyām</i>	I. अक्षिभिः <i>ákshibhiḥ</i>
D. अक्ष्णे <i>akshṇé</i>	G. L. अक्ष्णोः <i>akshṇóḥ</i>	D. Ab. अक्षिभ्यः <i>ákshibhyāḥ</i>
Ab. G. अक्ष्णः <i>akshṇáḥ</i>		G. अक्ष्णां <i>akshṇām</i>
L. अक्षिण <i>akshṇi</i> and अक्षणि <i>akshṇi</i>		L. अक्षिषु <i>ákshishu</i>
V. अक्षे <i>ákshē</i> (or अक्षि <i>ákshi</i>)		

Bases in चृ णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I. MASC.	FEM.	NEUT.
Base नमृ <i>náptri</i> , grandson	स्वसृ <i>svásri</i> , sister	धातृ <i>dhátrī</i> , providence
N. नम्रा <i>náptrá</i>	स्वसा <i>svásá</i>	धातृ <i>dhátrī</i>
A. नम्रां <i>náptr-am</i>	स्वसारं <i>svásār-am</i>	धातृ <i>dhátrī</i>
I. नम्रा <i>náptr-á</i>	स्वसा <i>svásr-á</i>	धातृणा <i>dhátrī-ṇá</i> or धात्रा <i>dhátrá*</i>
D. नम्रे <i>náptr-e</i>	स्वसे <i>svásr-e</i>	धातृणे <i>dhátrī-ṇe</i> or धात्रे <i>dhátré</i>
Ab. G. नम्रुः <i>náptruḥ</i>	स्वसुः <i>svásuḥ</i>	धातृणः <i>dhátrī-ṇaḥ</i> or धातृः <i>dhátrúḥ</i>
L. नमरि <i>náptr-i</i>	स्वसरि <i>svásar-i</i>	धातृणि <i>dhátrī-ṇi</i> or धात्रि <i>dhátrī</i>
V. नम्रः <i>náptrāḥ(r)</i>	स्वसः <i>svásāḥ(r)</i>	धातृ <i>dhátrī</i> or धातः <i>dhátrāḥ(r)</i>

* If चृ णि has Udátta and becomes र् र and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udátta.

PLURAL.

N. नमरः <i>náptár-aḥ</i>	स्वसारः <i>svásār-aḥ</i>	धातृणि <i>dhātṛī-ṇi</i>
A. नमृन् <i>náptṛi-n</i>	स्वसृः <i>svásṛi-ḥ</i>	धातृणि <i>dhātṛī-ṇi</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhātṛi-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
G. नमृणां <i>náptṛi-ṇām</i>	स्वसृणां <i>svásṛi-ṇām</i> (Ved. <i>svásrām</i>)	धातृणां <i>dhātṛi-ṇām</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhātṛi-shu</i>

DUAL.

N.A.V. नमरौ <i>náptár-au</i>	स्वसारौ <i>svásār-au</i>	धातृणी <i>dhātṛī-ṇī</i>
I.D. Ab. नमृभ्यां <i>náptṛi-bhyām</i>	स्वसृभ्यां <i>svásṛi-bhyām</i>	धातृभ्यां <i>dhātṛi-bhyām</i>
G.L. नम्रोः <i>náptṛi-ōḥ</i>	स्वस्रोः <i>svásr-ōḥ</i>	धातृणोः <i>dhātṛi-ṇōḥ</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *अ* before the *र* *r*.

Base पितृ *pitṛi*, मातृ *mātṛi*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitá</i>	माता <i>mátá</i>	पितरौ	मातरौ	पितरः <i>pitár-aḥ</i>	मातरः <i>mátár-aḥ</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mátár-am</i>	<i>pitár-au</i>	<i>mátár-au</i>	पितृन् <i>pitṛi-n</i>	मातृः <i>mātṛi-ḥ</i>
I. पित्रा <i>pitṛi-d</i>	मात्रा <i>mātrá</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātrī-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātṛi-bhiḥ</i>
D. पित्रे <i>pitṛi-é</i>	मात्रे <i>mātré</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātṛi-bhyaḥ</i>
Ab. पितुः <i>pitúḥ</i>	मातुः <i>mātuḥ</i>				
G. पितुः <i>pitúḥ</i>	मातुः <i>mātuḥ</i>		मातृः	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātṛi-ṇām</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mátár-</i>	०ḥ	<i>mātr-ōḥ</i>	पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātṛi-shu</i>
V. पितः <i>pitáh(r)</i>	मातः <i>mátáh(r)</i>	पितरौ <i>pítarau</i>	मातरौ <i>mátarau</i>	पितरः <i>pítarah</i>	मातरः <i>mátarah</i>

After the first model are declined most *nomina actoris* derived from verbs by the suffix तृ *tri* : दातृ *dātṛi*, giver ; कर्तृ *karṭṛi*, doer ; त्वष्टृ *tváshṭṛi*, carpenter ; होतृ *hótṛi*, sacrificer ; भर्तृ *bharṭṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrāṭṛi*, brother ; जामातृ *jāmāṭṛi*, son-in-law ; देवृ *devṛi*, husband's brother ; सव्येष्टृ *savyeṣṭṛi*, a charioteer : and feminines, such as दुहितृ *duhitṛi*, daughter ; ननंदृ *nánandṛi* or नानंदृ *nánandṛi*, husband's sister ; यातृ *yāṭṛi*, husband's brother's wife. Most terms of relationship in चृ *ṛi* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their अ *ar*.

Note—If words in चृ *ṛi* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī* ; कर्तृ *karṭṛi*, fem. कर्त्री *karṭṛī*, like नदी *nadī*.

§ 236. क्रोष्टृ *króshṭu*, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛi* (like नमृ *napṭṛi*).

SINGULAR.	DUAL.	PLURAL.
N. क्रोष्टा <i>kroshṭā</i>	N. A. V. क्रोष्टारौ <i>kroshṭārau</i>	N. क्रोष्टारः <i>kroshṭārah</i>
A. क्रोष्टारं <i>kroshṭāram</i>		A. क्रोष्टून् <i>kroshṭūn</i>
I. { क्रोष्टुना <i>kroshṭunā</i> क्रोष्टा <i>kroshṭā</i>	I. D. Ab. क्रोष्टुभ्यां <i>kroshṭubhyām</i>	I. क्रोष्टुभिः <i>kroshṭubhiḥ</i>
D. { क्रोष्टवे <i>kroshṭave</i> क्रोष्ट्रे <i>kroshṭre</i>		D. Ab. क्रोष्टुभ्यः <i>kroshṭubhyaḥ</i>
Ab. G. { क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टुः <i>kroshṭuḥ</i>	G. L. { क्रोष्टोः <i>kroshṭvoḥ</i> क्रोष्ट्रोः <i>kroshṭroḥ</i>	G. क्रोष्टूनां <i>kroshṭūnām</i>
L. { क्रोष्टौ <i>kroshṭau</i> क्रोष्टरि <i>kroshṭari</i>		L. क्रोष्टुषु <i>kroshṭuḥ</i>
V. क्रोष्टो <i>kroshṭo</i>		

The base क्रोष्ट *kroshṭri* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *kroshṭūn* as Acc. Plur. likewise admit क्रोष्टु *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛīnām* or नृणां *nṛīnām*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A. नरं <i>nāram</i>	नरौ <i>nārau</i>	नृन् <i>nṛīn</i>
I. वा <i>nā</i>	नृभ्यां <i>nṛībhyām</i> *	नृभिः <i>nṛībhiḥ</i>
D. चे <i>nāre</i> (Ved. <i>nāre</i>)	नृभ्यां <i>nṛībhyām</i>	नृभ्यः <i>nṛībhyāḥ</i>
Ab. नुः <i>nūḥ</i>	नृभ्यां <i>nṛībhyām</i>	नृभ्यः <i>nṛībhyāḥ</i>
G. नुः <i>nūḥ</i> (Ved. <i>nārah</i>)	नोः <i>nṛōḥ</i>	नृणां <i>nṛīnām</i> or नृणां <i>nṛīnām</i> (Ved. <i>nārdm</i>)
L. नरि <i>nāri</i>	नोः <i>nṛōḥ</i>	नृषु <i>nṛīshu</i>
V. नः <i>nāḥ</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

2. Bases ending in ञ a and ञा ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भृ *bh* and ष *s*. (Pāṇ. VI. 1, 184.)

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn **कांतः** *kāntaḥ*, **कांता** *kāntā*, **कांतं** *kāntam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

MASC.	FEM.	NEUT.
Base कांत <i>kāntā</i>	कांता <i>kāntā</i>	कांत <i>kāntā</i>
N. कांतः <i>kāntāḥ</i>	कांता <i>kāntā</i>	कांतं <i>kāntām</i>
A. कांतं <i>kāntām</i>	कांतां <i>kāntām</i>	कांतं <i>kāntām</i>
I. कांतेन <i>kānténa</i>	कांतया <i>kāntáyā</i>	कांतेन <i>kānténa</i>
D. कांताय <i>kāntāya</i>	कांतयै <i>kāntāyai</i>	कांताय <i>kāntāya</i>
Ab. कांतात् <i>kāntāt</i>	कांतायाः <i>kāntāyāḥ</i>	कांतात् <i>kāntāt</i>
G. कांतस्य <i>kāntāsya</i>	कांतायाः <i>kāntāyāḥ</i>	कांतस्य <i>kāntāsya</i>
L. कांते <i>kānté</i>	कांतायां <i>kāntāyām</i>	कांते <i>kānté</i>
V. कांत <i>kānta</i>	कांते <i>kānte</i> *	कांत <i>kānta</i>

DUAL.

N. A. V. कांतौ <i>kāntau</i>	कांते <i>kānté</i>	कांते <i>kānté</i>
I. D. Ab. कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>
G. L. कांतयोः <i>kāntāyoḥ</i>	कांतयोः <i>kāntāyoḥ</i>	कांतयोः <i>kāntāyoḥ</i>

PLURAL.

N. V. कांताः <i>kāntāḥ</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
A. कांतान् <i>kāntān</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
I. कांतेः <i>kāntāiḥ</i>	कांताभिः <i>kāntābhiḥ</i>	कांतेः <i>kāntāiḥ</i>
D. Ab. कांतेभ्यः <i>kāntébhyāḥ</i>	कांताभ्यः <i>kāntābhyāḥ</i>	कांतेभ्यः <i>kāntébhyāḥ</i>
G. कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L. कांतेषु <i>kāntéshu</i>	कांतासु <i>kāntāsu</i>	कांतेषु <i>kāntéshu</i>

Note—Certain adjectives in **अः** *aḥ*, **आ** *ā*, **अं** *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in **आ** *ā*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in **आ** *ā*, such as **पा** *pā*, **ध्मा** *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final **आ** *ā* is shortened, and the word declined like **कांतं** *kāntam*.

Anga and Pada base **विष्वापा** *viśvāpā*, Bha base **विष्वाप्** *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like **कांतं** *kāntam* (§ 238).

* Bases in **आ** *ā*, meaning mother, form their Vocative in **अ** *a*; e. g. **अक्का** *akka*, **अंब** *amba*, **अल्ला** *alla*. But **अंबाडा** *ambāḍā*, **अंबाला** *ambālā*, and **अंबिका** *ambikā* form the regular Vocatives **अंबाडे** *ambāḍe*, **अंबाले** *ambāle*, **अंबिके** *ambike*.

MASCULINE AND FEMININE.

SINGULAR.

DUAL.

N. V.	विश्वपाः <i>viśvapā-ḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapā-ḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvap-ā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखध्याः *śaṅkhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in **आ**, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N. V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौ <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in **अस्** *as*, like मनस् *mānas*, mind, the declension of **सुमनस्** *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. i. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc.Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kārakaḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakāḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च् *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartri*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *triṇamayāḥ*, made of grass, तृणमयी *triṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तरुणः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः *gopaḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛigaḥ*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkarī*; कुम्भकारः *kumbhakāraḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matsī* (या *ya* being expunged before ई *ī*); मनुष्यः *manushyaḥ*, man, मनुषी *manuṣhī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेनी *śyenī*; रतः *etaḥ*, variegated, रता *etā* or रनी *enī*; रोहितः *rohitaḥ*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetaḥ*, white, श्वेता *śvetā*; असिता *asitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāp. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajāḥ*, goat, forms अजा *ajā*. अश्वः *aśvaḥ*, horse, forms अश्वा *aśvā*.

बालः *bālaḥ*, boy, forms बाला *bālā*.

शूद्रः *śūdraḥ*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryaḥ*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patiḥ*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राक् *prāc* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितरा *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यक् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल् *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyaḥ* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyaḥ* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇitarā*. Other feminines in ई or अ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *stritarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alptīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpiṣṭha</i>
3. उरु <i>uru</i> , wide	वर <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. अजु <i>riju</i> , straight	अज् <i>rij</i>	अजीयस् <i>rijīyas</i> Vedic रजीयस् <i>rajīyas</i>	अजिष्ठ <i>rijishṭha</i> रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश् <i>kraś</i>	क्रशीयस् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>ksheptīyas</i>	क्षेपिष्ठ <i>kshepiṣṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रद् <i>draḍh</i>	द्रढीयस् <i>draḍhīyas</i>	द्रदिष्ठ <i>draḍhishṭha</i>
13. परिवृद्ध <i>parivṛḍha</i> , exalted	परिव्रद् <i>parivraḍh</i>	परिव्रदीयस् <i>parivraḍhīyas</i>	परिव्रदिष्ठ <i>parivraḍhishṭha</i> !
14. प्रथु <i>prithu</i> , broad	प्रथ् <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	थ्र <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>presṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह <i>banh</i>	बंहीयस् <i>banhīyas</i>	बंहिष्ठ <i>banhishṭha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश् <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrad</i>	म्रदीयस् <i>mradīyas</i>	म्रदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i> †
22. वाढ <i>vāḍha</i> , firm	साध् <i>sādḥ</i>	साधीयस् <i>sādḥīyas</i>	साधिष्ठ <i>sādḥishṭha</i> ‡
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृन्द <i>vṛind</i>	वृन्दीयस् <i>vṛindīyas</i>	वृन्दिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. vi. 4, 162.

† See Pīṭṣūtra, ed. Kielhorn, i. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyaḥ, tistráh, tríṇi*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चत्स्रः, चत्वारि, *chatvárah, chátasrah, chatvári*, four. (Base चतुर *chatur*.)
 5 ५ पञ्च *pāñcha*, m. f. n. five. (Base पञ्चन *pāñchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvādaśa*. 35 ३५ पञ्चत्रिंशत् *pāñchatrīmśat*.
 13 १३ त्रयोदश *tráyodaśa*. 36 ३६ षट्त्रिंशत् *shatṭrīmśat*.
 14 १४ चतुर्दश *cháturdaśa*. 37 ३७ सप्तत्रिंशत् *saptatrīmśat*.
 15 १५ पञ्चदश *pāñchadaśa*. 38 ३८ अष्टत्रिंशत् *ashṭatrīmśat*.
 16 १६ षोडश *shóḍaśa*. 39 ३९ नवत्रिंशत् *navatrīmśat*.
 17 १७ सप्तदश *saptādaśa*. 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
 18 १८ अष्टदश *ashṭādaśa*. 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 19 १९ नवदश *návadaśa* or 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or
 ऊनविंशतिः *únaviṁśatiḥ*. द्विचत्वारिंशत् *dvichatvārimśat*.
 20 २० विंशतिः *viṁśatiḥ*, fem. 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or
 21 २१ एकविंशतिः *ekaviṁśatiḥ*. त्रिचत्वारिंशत् *trichatvārimśat*.
 22 २२ द्वाविंशतिः *dvāviṁśatiḥ*. 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
 23 २३ त्रयोविंशतिः *trayoviṁśatiḥ*. 45 ४५ पञ्चचत्वारिंशत् *pāñchachatvārimśat*.
 24 २४ चतुर्विंशतिः *chaturviṁśatiḥ*. 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.
 25 २५ पञ्चविंशतिः *pāñchaviṁśatiḥ*. 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 26 २६ षड्विंशतिः *shadvimśatiḥ*. 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or
 27 २७ सप्तविंशतिः *saptaviṁśatiḥ*. अष्टचत्वारिंशत् *ashṭachatvārimśat*.
 28 २८ अष्टविंशतिः *ashṭaviṁśatiḥ*. 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 29 २९ नवविंशतिः *navaviṁśatiḥ*. 50 ५० पञ्चाशत् *pāñchāśat*, fem.
 30 ३० त्रिंशत् *trīmśat*, fem. 51 ५१ एकपञ्चाशत् *ekapāñchāśat*.
 31 ३१ एकत्रिंशत् *ekatrīmśat*. 52 ५२ द्वापञ्चाशत् *dvāpāñchāśat* or
 32 ३२ द्वित्रिंशत् *dvātrīmśat*. द्विपञ्चाशत् *dvipāñchāśat*.
 33 ३३ त्रयस्त्रिंशत् *trayastrīmśat*. 53 ५३ त्रयःपञ्चाशत् *trayaḥpāñchāśat* or
 34 ३४ चतुस्त्रिंशत् *chatustrīmśat*. त्रिपञ्चाशत् *tripāñchāśat*.

- 54 ५४ चतुःपञ्चाशत् *chatuḥpañchāśat*.
 55 ५५ पञ्चपञ्चाशत् *pañchapañchāśat*.
 56 ५६ षट्पञ्चाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपञ्चाशत् *saptapañchāśat*.
 58 ५८ अष्टापञ्चाशत् *aṣṭapañchāśat* or
 अष्टपञ्चाशत् *aṣṭapañchāśat*.
 59 ५९ नवपञ्चाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.
 61 ६१ एकषष्टिः *ekashashṭiḥ*.
 62 ६२ द्वाषष्टिः *dvaṣṣaṣṭiḥ* or
 द्विषष्टिः *dvishashṭiḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭiḥ* or
 त्रिषष्टिः *trishashṭiḥ*.
 64 ६४ चतुष्पष्टिः *chatushshashṭiḥ*.
 65 ६५ पञ्चषष्टिः *pañchashashṭiḥ*.
 66 ६६ षट्षष्टिः *ṣaṭshashṭiḥ*.
 67 ६७ सप्तषष्टिः *saptashashṭiḥ*.
 68 ६८ अष्टषष्टिः *aṣṭāshashṭiḥ* or
 अष्टषष्टिः *aṣṭashashṭiḥ*.
 69 ६९ नवषष्टिः *navashashṭiḥ*.
 70 ७० सप्ततिः *saptatiḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.
 72 ७२ द्वासप्ततिः *dvasaptatiḥ* or
 द्विसप्ततिः *disaptatiḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
 त्रिसप्ततिः *trisaptatiḥ*.
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.
 75 ७५ पञ्चसप्ततिः *pañchasaptatiḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.
 100 १०० शतं *śatām*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a com-
 pound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.
 102 १०२ द्व्याधिकं शतं *dvyadhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)
 103 १०३ त्र्याधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*.
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.
 105 १०५ पञ्चाधिकं शतं *pañchādhikam śatam* or पञ्चशतं *pañchaśatam*.
 106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.
 107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.
 108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. VI. 3, 49.)
 109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.
 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāsapṭatiḥ* or
 अष्टसप्ततिः *aṣṭasaptatiḥ*.
 79 ७९ नवसप्ततिः *navasaptatiḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकाशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvyāśītiḥ*.
 83 ८३ त्र्यशीतिः *tryāśītiḥ*.
 84 ८४ चतुर्शीतिः *chaturāśītiḥ*.
 85 ८५ पञ्चाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍāśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatiḥ*.
 91 ९१ एकनवतिः *ekānavatiḥ*.
 92 ९२ द्वानवतिः *dvanavatiḥ* or
 द्विनवतिः *divinavatiḥ*.
 93 ९३ त्रयोनवतिः *trayōnavatiḥ* or
 त्रिनवतिः *trinavatiḥ* (not त्रि न ९).
 94 ९४ चतुर्नवतिः *chaturnavatiḥ*.
 95 ९५ पञ्चनवतिः *pañchanavatiḥ*.
 96 ९६ षण्णवतिः *ṣaṇṇavatiḥ*.
 97 ९७ सप्तनवतिः *saptānavatiḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or
 अष्टनवतिः *aṣṭānavatiḥ*.
 99 ९९ नवनवतिः *navānavatiḥ* or
 ऊनशतं *ūnaśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशाधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.
- 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
- 150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam* *
or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
- 160 १६० षष्ट्यधिकं शतं *ṣaṣṭyadhikam śatam* or षष्टिशतं *ṣaṣṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.
- 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahāśram*, neut. and masc.†
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pāṇ. v. 2, 46. 'The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.†

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्वे *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्वे *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śanku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śankha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśankha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 - 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 - 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकांन *ekānna*, i. e. by one not; एकांनविंशतिः *ekānavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kośha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā xvii. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कान्त *kānta* (§ 238).

	MASC.	DUAL.	
		FEM.	
N. A. V.	द्वौ <i>dvaú</i>	द्वे <i>dvé</i>	द्वे <i>dvé</i>
I. D. Ab.	द्वाभ्यां <i>dvábhyaṁ</i>	द्वाभ्यां <i>dvábhyaṁ</i>	द्वाभ्यां <i>dvábhyaṁ</i>
G. L.	द्वयोः <i>dváyoḥ</i>	द्वयोः <i>dváyoḥ</i>	द्वयोः <i>dváyoḥ</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V.	त्रयः <i>tráyaḥ</i>	तिस्रः <i>tisráḥ</i> (Pāṇ. vi. 1, 166)	त्रीणि <i>trīṇi</i>
A.	त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I.	त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisrībhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab.	त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisrībhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G.	त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i>)	तिसृणां <i>tisrīṇām</i> †	त्रयाणां <i>trayāṇām</i>
L.	त्रिषु <i>trishú</i>	तिसृषु <i>tisrīshu</i>	त्रिषु <i>trishú</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasri*.

N. V.	चत्वारः <i>chatváraḥ</i> (Pāṇ. vii. 1, 98)	चतस्रः <i>chátasraḥ</i>	चत्वारि <i>chatvári</i>
A.	चतुरः <i>chatúraḥ</i> (Pāṇ. vi. 1, 167)	चतस्रः <i>chátusraḥ</i> *	चत्वारि <i>chatvári</i>
I.	चतुर्भिः <i>chatúrbbhiḥ</i>	चतसृभिः <i>chatasrībhiḥ</i>	चतुर्भिः <i>chatúrbbhiḥ</i>
D. Ab.	चतुर्भ्यः <i>chatúrbbhyaḥ</i>	चतसृभ्यः <i>chatasrībhyaḥ</i>	चतुर्भ्यः <i>chatúrbbhyaḥ</i>
G.	चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatasrīṇām</i> †	चतुर्णां <i>chaturṇām</i>
L.	चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatasrīshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्चन *pañchan*, five. षष् *shash*, six. अष्टन् *ashtan*, eight.

N. A. V.	पञ्च <i>pāñcha</i>	षट् <i>shát</i>	अष्टान् or अष्ट <i>ashtān or ashtá</i>
I.	पञ्चभिः <i>pañchábhiḥ</i> ‡	षड्भिः <i>shadbhiḥ</i>	अष्टाभिः <i>ashtábhiḥ</i> or अष्टभिः <i>ashtábhiḥ</i> ||
D. Ab.	पञ्चभ्यः <i>pañchábhyaḥ</i>	षड्भ्यः <i>shadbhyaḥ</i>	अष्टाभ्यः <i>ashtábhyaḥ</i> or अष्टभ्यः <i>ashtábhyaḥ</i>
G.	पञ्चानां <i>pañchāṇām</i> ¶	षष्टां <i>shasṭāṇām</i> ¶	अष्टानां <i>ashtāṇām</i> ¶
L.	पञ्चसु <i>pañchásu</i>	षट्सु <i>shatsú</i>	अष्टासु <i>ashtásu</i> or अष्टसु <i>ashtásu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisrīḥ*, nor चतसृः *chatasrīḥ*. (Accent, Pāṇ. vi. 1, 167, vārt.; vii. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatasrīṇām* (Pāṇ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. vi. 1, 180; 181.

|| Pāṇ. vi. 1, 172.

¶ Pāṇ. vii. 1, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men ; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender ; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ* ; षटिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys ; शतं फलानि *śatam phalāni*, a hundred fruits ; त्रिंशता वृद्धैः *triṃśatā vṛddhaiḥ*, by thirty elders ; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyah*, a hundred slaves ; सहस्रं पितरः *sahasram pitaraḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number : पञ्चाशद्भिर्हयैः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

- | | |
|---|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, ḍ, am,</i> | |
| आदिमः, °मा, °मं, <i>ādīmāḥ, ḍ, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyāḥ, ḍ, am,</i> | } the second. |
| तृतीयः, °या, °यं, <i>tritīyāḥ, ḍ, am,</i> | |
| चतुर्थः, °यी, °र्थं, <i>chaturthāḥ, ḍ, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyāḥ, ḍ, am,</i> | |
| तुर्यः, °यो, °र्थं, <i>túryāḥ, ḍ, am,</i> | |
| पञ्चमः, °मी, °मं, <i>pañchamāḥ, ḍ, am,</i> | } the fifth. |
| षष्ठः, °ष्टी, °ष्ठं, <i>ṣaṣṭhāḥ, ḍ, am,</i> | |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ḍ, am,</i> | } the sixth. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ḍ, am,</i> | |
| नवमः, °मी, °मं, <i>navamāḥ, ḍ, am,</i> | } the seventh. |
| दशमः, °मी, °मं, <i>daśamāḥ, ḍ, am,</i> | |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ḍ, am,</i> | } the eighth. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ḍ, am,</i> | |
| अनविंशः, °शी, °शं, <i>ānaviṃśāḥ, ḍ, am,</i> | } the nineteenth. |
| अनविंशतितमः, °मी, °मं, <i>ānaviṃśatitamāḥ, ḍ, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ḍ, am</i> (Pāṇ. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ḍ, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ḍ, am,</i> | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ḍ, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>catvāriṃśāḥ, ḍ, am,</i> | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, <i>catvāriṃśattamāḥ, ḍ, am,</i> | |
| • पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ḍ, am,</i> | } the fiftieth. |
| पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ḍ, am,</i> | |

षष्टितमः *shashṭitamáh*, the sixtieth *.

एकषष्टितमः *ekashashṭitamáh*,
एकषष्टः *ekashashṭáh*, } the sixty-first.

सप्ततितमः *saptatitamáh*, the seventieth.

एकसप्ततितमः *ekasaptatitamáh*,
एकसप्ततः *ekasaptatáh*, } the seventy-first.

अशीतितमः *ásítitamáh*, the eightieth.

एकाशीतितमः *ekásítitamáh*,
एकाशीतः *ekásítáh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamáh*, *í*, *am*, the ninetieth.

एकनवतितमः *ekana vatitamáh*,
एकनवतः *ekana vatáh*, } the ninety-first.

शततमः, °मी, °मं, *śatata mah*, *í*, *am*, the hundredth. (Pân. v. 2, 57.)

एकशततमः *ekaśatata mah*, the hundred and first.

सहस्रतमः *sahasrata mah*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पञ्चकृत्वः *pañchakṛitvah*, five times.

षट्कृत्वः *ṣaṭkṛitvah*, six times, &c.

एकधा *ekadhâ*, in one way.

द्विधा *dvidhâ* or द्वेषा *dveddhâ*, in two ways.

त्रिधा *tridhâ* or त्रेषा *tredhâ*, in three ways.

चतुर्धा *chaturdhâ*, in four ways.

पञ्चधा *pañchadhâ*, in five ways.

षोढा *shoḍhâ*, in six ways, &c. (or षड्धा?)

एकशः *ekaśah*, one-fold.

द्विशः *dviśah*, two-fold.

त्रिशः *triśah*, three-fold, &c. (Pân. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pân. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayî*, a triad.

चतुष्टयं *chatuṣṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pân. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pân. v. 1, 59, and in the Kâśikâ-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pân. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatata mah* only (Pân. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mám</i> , मा <i>má</i> , me	त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee
I. मया <i>máyá</i> , by me	त्वया <i>tváyá</i> , by thee
D. मत्तं <i>máhyam</i> , मे <i>me</i> , to me	तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mát</i> , from me	त्वत् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	तव <i>táva</i> , ते <i>te</i> , of thee
L. मयि <i>máyí</i> , in me	त्वयि <i>tváyí</i> , in thee

DUAL.

N. आवां <i>ávám</i> , we two	युवां <i>yuvám</i> , you two
A. आवां <i>ávám</i> , नौ <i>nau</i> , us two	युवां <i>yuvám</i> , वां <i>vám</i> , you two
I. आवाभ्यां <i>ávábhyám</i> , by us two	युवाभ्यां <i>yuvábhyám</i> , by you two
D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two
Ab. आवाभ्यां <i>ávábhyám</i> , from us two	युवाभ्यां <i>yuvábhyám</i> , from you two
G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two
L. आवयोः <i>áváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us	युष्मान् <i>yushmán</i> , वः <i>vah</i> , you
I. अस्माभिः <i>asmábbhiḥ</i> , by us	युष्माभिः <i>yushmábbhiḥ</i> , by you
D. अस्मभ्यं <i>asmábhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmábhyam</i> , वः <i>vah</i> , to you
Ab. अस्मात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्माकं <i>asmákam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you
L. अस्मासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáh</i>	सा <i>sá</i>	तत् <i>tát</i>	ते <i>té</i>	ताः <i>táh</i>	तानि <i>táni</i>
A. तं <i>tám</i>	तां <i>tám</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táh</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया <i>táyá</i>	तेन <i>téna</i>	तैः <i>taíh</i>	ताभिः <i>tábhih</i>	तैः <i>taíh</i>
D. तस्मै <i>tásmai</i>	तस्यै <i>tásyai</i>	तस्मै <i>tásmai</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
Ab. तस्मात् <i>tásmát</i>	तस्याः <i>tásyáḥ</i>	तस्मात् <i>tásmát</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
G. तस्य <i>tásya</i>	तस्याः <i>tásyáḥ</i>	तस्य <i>tásya</i>	तेषां <i>téshām</i>	तासां <i>tásām</i>	तेषां <i>téshām</i>
L. तस्मिन् <i>tásmīn</i>	तस्यां <i>tásyām</i>	तस्मिन् <i>tásmīn</i>	तेषु <i>téshu</i>	तासु <i>tásu</i>	तेषु <i>téshu</i>

DUAL.		NEUT.
MASC.	FEM.	
N. A. तौ <i>tau</i>	ते <i>té</i>	ते <i>té</i>
I. D. Ab. ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
N. स्यः <i>syáh</i>	स्या <i>syá</i>	त्यत् <i>tyát</i>	ते <i>tyé</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
A. त्वं <i>tyám</i>	त्वां <i>tyám</i>	त्यत् <i>tyát</i>	त्वान् <i>tyán</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
I. तेन <i>tyéna</i>	त्वया <i>tyáyá</i>	तेन <i>tyéna</i>	तैः <i>tyaíh</i>	त्याभिः <i>tyábhih</i>	तैः <i>tyaíh</i>
D. तस्मै <i>tyásmai</i>	तस्यै <i>tyásyai</i>	तस्मै <i>tyásmai</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
Ab. तस्मात् <i>tyásmát</i>	तस्याः <i>tyásyáḥ</i>	तस्मात् <i>tyásmát</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
G. तस्य <i>tyásya</i>	तस्याः <i>tyásyáḥ</i>	तस्य <i>tyásya</i>	तेषां <i>tyéshām</i>	त्यासां <i>tyásām</i>	तेषां <i>tyéshām</i>
L. तस्मिन् <i>tyásmīn</i>	तस्यां <i>tyásyām</i>	तस्मिन् <i>tyásmīn</i>	तेषु <i>tyéshu</i>	त्यासु <i>tyásu</i>	तेषु <i>tyéshu</i>

DUAL.		NEUT.
MASC.	FEM.	
N. A. तौ <i>tyau</i>	ते <i>tyé</i>	ते <i>tyé</i>
I. D. Ab. त्याभ्यां <i>tyábhyām</i>	त्याभ्यां <i>tyábhyām</i>	त्याभ्यां <i>tyábhyām</i>
G. L. तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of इय *íya*.

मदीयः, °या, °यं, *madíyah*, *yá*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah*, *yá*, *yam*, thine.

तदीयः, °या, °यं, *tadíyah*, *yá*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah*, *yá*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah*, *yá*, *yam*, your.

तदीयः, °या, °यं, *tadíyah*, *yá*, *yam*, their.

Other derivative possessive pronouns are मामकः* *mámakah*, mine; तावकः *távakah*, thine; आस्माकः *ásmdakah*, our; यौष्माकः *yaushmákah*, your. Likewise

* Pāṇ. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmākīnaḥ*, mine ; तावकीनः *tāvakīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; यौष्माकीणः *yaushmākīṇaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्वान् *svayam vṛitavān*, I chose it myself, thou chosest it thyself, he chose it himself ; स्वयं वृत्वती *svayam vṛitavati*, she chose it herself ; स्वयं वृत्वंतः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मना पश्य *ātmānaṁ ātmānā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *ātmano deśam āgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāḥ, svā, svām*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛiṣṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>eshāḥ</i>	एषा <i>eshā</i>	एतत् <i>etát</i>	एते <i>eté</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>	
A. एतं <i>etám</i>	एतां <i>etām</i>	एतत् <i>etát</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>	
I. एतेन <i>eténa</i>	एतया <i>etáyā</i>	एतेन <i>eténa</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>	
D. एतस्मै <i>etásmai</i>	एतस्यै <i>etásyai</i>	एतस्मै <i>etásmai</i>	एतेभ्यः <i>etébhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etébhyāḥ</i>	
Ab. एतस्मात् <i>etásmāt</i>	एतस्याः <i>etásyāḥ</i>	एतस्मात् <i>etásmāt</i>	एतेभ्यः <i>etébhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etébhyāḥ</i>	
G. एतस्य <i>etásya</i>	एतस्याः <i>etásyāḥ</i>	एतस्य <i>etásya</i>	एतेषां <i>etéshām</i>	एतासां <i>etásām</i>	एतेषां <i>etéshām</i>	
L. एतस्मिन् <i>etásmin</i>	एतस्यां <i>etásyām</i>	एतस्मिन् <i>etásmin</i>	एतेषु <i>etéshu</i>	एतासु <i>etásu</i>	एतेषु <i>etéshu</i>	

	DUAL.		
	MASC.	FEM.	NEUT.
N. A. एतौ <i>etaú</i>	एते <i>eté</i>	एते <i>eté</i>	
I. D. Ab. एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>	
G. L. एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>	

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pān.

VI. I, 171.)

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayám</i>	इयं <i>iyám</i>	इदं <i>idám</i>	इमे <i>imé</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>	
A. इमं <i>imám</i>	इमां <i>imām</i>	इदं <i>idám</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>	
I. अनेन <i>anéna</i>	अनया <i>anáyā</i>	अनेन <i>anéna</i>	इभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	इभिः <i>ebhiḥ</i>	
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	इभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>	
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	इभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>	
G. अस्य <i>asyá</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyá</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	एषां <i>eshām</i>	
L. अस्मिन् <i>asmín</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmín</i>	एषु <i>eshú</i>	आसु <i>ású</i>	एषु <i>eshú</i>	

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. इमौ <i>imau</i>	इमे <i>imé</i>	इमे <i>imé</i>
I.D.Ab. आभ्यां <i>ābhyaṁ</i>	आभ्यां <i>ābhyaṁ</i>	आभ्यां <i>ābhyaṁ</i>
G.L. अनयोः <i>anāyoh</i>	अनयोः <i>anāyoh</i>	अनयोः <i>anāyoh</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
A. एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	A. एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I. एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>			

DUAL.		
MASC.	FEM.	NEUT.
A. एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L. एनयोः <i>enayoh</i>	एनयोः <i>enayoh</i>	एनयोः <i>enayoh</i>

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītan, enam chhando 'dhyā-paya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayoh pavitram kulam, enayoh prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

SINGULAR.		
MASC.	FEM.	NEUT.
N. असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>addḥ</i>
A. अमुं <i>amūm</i>	अमुं <i>amūm</i>	अदः <i>adāḥ</i>
I. अमुना <i>amūnā</i>	अमुया <i>amuyā</i> (Rv. I. 29, 5)	अमुना <i>amūnā</i>
D. अमुष्मै <i>amūshmai</i>	अमुष्यै <i>amūshyai</i>	अमुष्मै <i>amūshmai</i>
Ab. अमुष्मात् <i>amūshmāt</i>	अमुष्याः <i>amūshyāḥ</i>	अमुष्मात् <i>amūshmāt</i>
G. अमुष्य <i>amūshya</i>	अमुष्याः <i>amūshyāḥ</i>	अमुष्य <i>amūshya</i>
L. अमुष्मिन् <i>amūshmin</i>	अमुष्यां <i>amūshyām</i>	अमुष्मिन् <i>amūshmin</i>
PLURAL.		
MASC.	FEM.	NEUT.
N. अमी <i>amī</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
A. अमून् <i>amūn</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
I. अमीभिः <i>amībhiḥ</i>	अमूभिः <i>amūbhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D.Ab. अमीभ्यः <i>amībhyaḥ</i>	अमूभ्यः <i>amūbhyaḥ</i>	अमीभ्यः <i>amībhyaḥ</i>
G. अमीषां <i>amīśhām</i>	अमूषां <i>amūśhām</i>	अमीषां <i>amīśhām</i>
L. अमीषु <i>amīshu</i>		अमीषु <i>amīshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अमू <i>amū</i>	I.D.Ab. अमूभ्यां <i>amūbhyaṁ</i>	G.L. अमूयोः <i>amūyoh</i>

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáḥ</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáḥ</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yaiḥ</i>	याभिः <i>yábbhiḥ</i>	यैः <i>yaiḥ</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábbhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáḥ</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábbhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáḥ</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmin</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmin</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábbhyám</i>	याभ्यां <i>yábbhyám</i>	याभ्यां <i>yábbhyám</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káḥ</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káḥ</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaiḥ</i>	काभिः <i>kábbhiḥ</i>	कैः <i>kaiḥ</i>
D. कस्मै <i>kásmai</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmai</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábbhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmát</i>	कस्याः <i>kásyáḥ</i>	कस्मात् <i>kásmát</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábbhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáḥ</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmin</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmin</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábbhyám</i>	काभ्यां <i>kábbhyám</i>	काभ्यां <i>kábbhyám</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वया *tvayá*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábbhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *drīś*, दृश *drīśa*, or दृक्ष *drīksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

इदृश् *īdriś*, इदृश *īdriśa*, इदृक्ष *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like?

These are declined in three genders, forming the feminine in ई ई. तादृक् *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, °शी, °शं, *tādriśah*, ī, am. Similarly formed are मादृश *mādrīśa*, त्वदृश *tvādrīśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>īyat</i> , so much,	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much ?	

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one ; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once ; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yaḥ kaḥ*, whosoever ; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvandāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kirsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kâś. I. 1, 35); ग्रामयोरेतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvebhyaḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvebhyaḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषां <i>sārveshām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषु <i>sārveshu</i>
V. सर्वं <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वौ <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वौः <i>sārvāḥ</i>
A. सर्वौ <i>sārvām</i>	सर्वे <i>sārve</i>	सर्वौः <i>sārvāḥ</i>

I. सर्वया <i>sārvayā</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वाभिः <i>sārvābhiḥ</i>
D. सर्वस्यै <i>sārvasyai</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वाभ्यः <i>sārvābhyaḥ</i>
Ab. सर्वस्याः <i>sārvasyāḥ</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वाभ्यः <i>sārvābhyaḥ</i>
G. सर्वस्याः <i>sārvasyāḥ</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वासां <i>sārvāśām</i>
L. सर्वस्यां <i>sārvasyām</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वासु <i>sārvāsu</i>

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N.A.V. सर्वे *sārvam*सर्वे *sārve*सर्वाणि *sārvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *ṭ* in the Nom. Acc.Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoḥ* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayaśmai*, &c.उभयेभ्यः *ubhayeḥbhyāḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इः *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वेः *pūrvaḥ*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*A. पूर्वे *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेषु *pūrveṣu*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoḥ*पूर्वेणां *pūrvēṣhām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoḥ*पूर्वेषु *pūrvēṣhu*

§ 283. The following words may likewise take अः *aḥ* or इः *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya*; त्रितयः *tritayah*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in यया; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāiḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयान् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words :
 Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वेः *māsapūrvāḥ*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. 1, 30). Likewise in Dvandvas; पूर्वापरार्ण *pūrvāparāṇām*, of former and later persons (Pāṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इः; पूर्वापरे *pūrvāpare* or पूर्वापराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्रु *tru*, with a locative meaning.
- 3. दा *dā*, with a temporal meaning; also raised to दान्ति *dānti*.
4. तात् *tāt*, with a locative meaning.

5. या *thā*, with a meaning of modality; likewise ये *tham* and यथा *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me. अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *pūrvatah*, before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides. परितः *paritah*, all round. ग्रामतः *grāmatah*, from the village. अज्ञानतः *ajñānatah*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *iddānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in सः

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhistāt*, below. उपरिष्ठात् *uparishṭāt*, above.

5. या *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly(?). Or ये *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or यथा *tha*, in अथा *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttarā*. अंतरा *antarā* (or ०रे *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *paścā*, behind, (or पश्चात् *paścāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.

तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Ātmane-pada*, i. e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)

Ex. खादते *ādatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्रामगतति *grānam atati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e. g. एष्यते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *ñ-it* or *anuddatta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative, are always conjugated in the *Ātmanepada*. हसति *hasati*, he laughs, is always *Parasmaipadin*, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*; e. g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Ātmanepada*; and verbs like त्रायते *trāyate*, he protects, are *Ātmanepadin* (i. e. used in the *Ātmanepada*), though they govern an accusative; e. g. त्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *ni*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्ट *avardhishta*, Âtm. he grew. (Pân. 1. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *visati*, he enters; but निविशते *ni-vîsate*, he enters in. (Pân. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. 1. 3, 62). Denominatives ending in ञाय *âya* have both forms (Pân. 1. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Laṭ)	भवामि <i>bhávâmi</i>	भवे <i>bhâve</i>
2. The Imperfect (Lañ)	अभवं <i>âbhavam</i>	अभवे <i>âbhave</i>
3. The Optative (Liñ)	भवेयं <i>bhâveyam</i>	भवेय <i>bhâveya</i>
4. The Imperative (Loṭ)	भवानि <i>bhávâni</i>	भवे <i>bhâvai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhúva</i>	बभूवे <i>babhúvé</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayâm babhúva</i>	चोरयां बभूवे <i>chorayâm babhúvé</i>
7. The First Aorist (Luñ)	अबोधियं <i>âbodhisham</i>	अभविषि <i>âbhavishi</i>
8. The Second Aorist (Luñ)	अभूव <i>âbhúvam</i>	असिचे <i>ásiche</i>
9. The Future (Lṛit)	भविष्यामि <i>bhavishyâmi</i>	भविष्ये <i>bhavishyé</i>

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lṛin)	अभविष्यं <i>ābhaviṣhyam</i>	अभविष्ये <i>ābhaviṣhye</i>
11. The Periphrastic Future (Luṭ)	भवितास्मि <i>bhavitāsmi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Āsīr liṅ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhaviṣīyā</i>
13. The Subjunctive (Let) occurs in the Veda only.		

Signification of the Tenses and Moods.

- § 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.
3. The principal senses of the Optative are,
- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स ज्ञप्नुयात् *yaḥ paṭhet sa jñapnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद्वादान्तरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmins let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न श्रद्धे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निन्देन्नाश्चर्यं *yat tādrīśāḥ kṛṣṇam ninderann āscharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुंक्तां *ichchāmi bhavān bhuñktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्भविष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future ; e. g. कदा भोक्तुः *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139) ; e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svvṛiṣṭiś ched abhavishyat tadd subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future ; e. g. जयोभां चः प्रयातासि *ayodhyām śvaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general ; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy ! चिरं जीव्यात् *chiram jīvyāt*, May he live long !
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrás*, भ्राश् *bhlás*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, तस् *tras*, त्रुद् *trut*, लश् *lash* belong to the Bhû and Div classes ; भ्राशते *bhrásate* or भ्राश्यते *bhráśyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes ; स्कुनोति *skunoti* or स्कुनाति *skunâti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* ; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-mâh*, we search ; अचिनुम *âchi-nu-ma*, we searched. But the Past Participle चितः *chitâh*, searched, or the Reduplicated Perfect चिच्युः *chichy-ûh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in **अ a**.
- II. Bases which in the modified tenses end in any letter but **अ a**.

This second division is subdivided into,

- II *a*. Bases which insert **नु nu**, **उ u**, or **नी ní**, between the root and the terminations.
- II *b*. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them **भ्वादि bhvâdi**, because the first verb in their lists is **भू bhû**, to be).
 - a*. **अ a** is added to the last letter of the root.
 - b*. The vowel of the root takes Guṇa, where possible (i.e. long or short *i*, *u*, *ri*, if final ; short *i*, *u*, *ri*, *li*, if followed by one consonant).
- Ex. **बुध् budh**, to know; **बोधति bôdh-a-ti**, he knows. **भू bhû**, to be; **भवति bháv-a-ti**, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, **भावयति bháváyati**, he causes to be; desideratives, **बुभूषति búbhūshati**, he wishes to be, from **भू bhû**; intensives in the Âtmanepada, **बेभिद्यते bebhidyáte**, he cuts much; and denominatives, **नमस्यति namasyáti**, he worships, **लोहितायति lohítáyati**, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them **तुदादि tudádi**, because the first root in their lists is **तुद् tud**, to strike).
 - a*. **अ a** is added to the last letter of the root.
 - b*. Before this **अ a**, final **इ i** and **ई í** are changed to **इय् iy**.

उ u and ऊ ú	to उव् uv .
रि ri	to रिय् riy .
रि ri	to इरि ir (§ 110).

Ex. **तुद् tud**, to strike; **तुदति tud-á-ti**. **रि ri**, to go; **रियति riy-á-ti**. **नू nú**, to praise; **नुवति nuv-á-ti**. **मृ mṛi**, to die; **म्रियते mriy-á-te**. **कृ kṛi**, to scatter; **किरति kir-á-ti**.

Note—The accent in verbs of the Tud class rests on the intermediate **अ a**; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them **दिवादि divádi**, because the first root in their lists is **दिष् div**, to play).
 - a*. **य ya** is added to the last letter of the root.

Ex. **नह् nah**, to bind; **नयति náh-ya-ti**. **बुध् budh**, to awake; **बुध्यते búdh-ya-te**.

Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on **य ya**.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut ; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, च्च *ri*, ल *li*, these vowels take Guṇa, while च्च *ri* becomes ईर *īr*.

Ex. श्लिष् *ślish*, to embrace ; श्लेयति *ślesh-āya-ti*. चुर *chur*, to steal ; चोरयति *chor-āya-ti*. मृष् *mṛish*, to endure ; मर्षयते *marsh-āya-te*. कृत् *kṛit*, to praise ; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ज *ḷ*, च्च *ri*, and च्च *ri*, take Vriddhi.

Ex. ज्रि *jri*, to grow old ; ज्रायति *jrāy-āya-ti*. मी *mī*, to walk ; मायति *māy-āya-ti*. धृ *dhri*, to hold ; धारयति *dhār-āya-ti*. पू *pri*, to fill ; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a*. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes :

1. The *Su* class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-māh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The *Tan* class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-māh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The *Kṛi* class (the ninth with native grammarians, and called by them . क्रादि *kryādi*, because the first root in their lists is क्री *krī*).

नी *nī* is added to the last letter of the root, before strong terminations,
ना *nā* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krī*, to buy ; क्रीणीमः *krī-nī-māh*, 1st pers. plur. Pres.

क्रीणामि *krī-ṇā-mi*, 1st pers. sing. Pres.

क्रीणन्ति *krī-ṇ-ānti*, 3rd pers. plur. Pres.

II *b*. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The *Ad* class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ;
and in the contact of vowels with vowels, vowels with consonants,
consonants with vowels, and consonants with consonants, the phonetic
rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where
possible (§ 296, 1. *b*).

Ex. लिह् *lih*, to lick : लिभः *lih-māh*, we lick ; लेखि *léh-mi*, I lick ; लेखि *lék-shi*,
thou lickest (§ 127) ; लीढ *līdhā*, you lick (§ 128) ; अलेद् *áleṭ*, thou lickedst
(§ 128).

The accent is on the first vowel of the terminations, except in case of
weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhôti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pân. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhati*; दधति *dádhati* (Pân. VI. 1, 189–190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhitā* and *dadhítā*. Prof. Benfey, who at first accentuated *dadhítā*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama s̥iyuṭ is, no doubt, avidyamānavat svaravidhau (Pân. III. 1, 3, vart. 2); but the question is whether *īta* is to be treated as ajādi, beginning with a vowel, or whether the termination is *ta* with Âgama *ī*. I adopt the former view, and see it confirmed by the Pratyudāharana given in VI. 1, 189. For if *yāt* of *dad-yāt* is no longer ajādi, then *īta* in *dād-īta* must be ajādi on the same ground. The reduplicated verbs *bhī*, *hrī*, *bhṛi*, *hu*, *mad*, *jan*, *dhan*, *daridrá*, *jāgri* have the Udatta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhárti*, but बिभ्रति *bíbhṛati* (Pân. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुध्नि *ruṇâddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युनज्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians,		Bhvâdi, I class.
Tud class,	—	Tudâdi, VI class.
Div class,	—	Divâdi, IV class.
Chur class,	—	Churâdi, X class.

Second Division.

Su class, with native grammarians,		Svâdi, V class.
Tan class,	—	Tanâdi, VIII class.
Krî class,	—	Kryâdi, IX class.
Ad class,	—	Adâdi, II class.
Hu class,	—	Juhotyâdi, III class.
Rudh class,	—	Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. vi. 1, 90.)

अ *a* with अ *a*, or आ *á*, = आ *á*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ú*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with र् *ri*, or र् *ri*, = आर् *ár*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *árchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *aikshata*, he saw.

From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *aúnat*, he wetted.

From च् *ri*, च्छति *richchhati*, he goes, आर्च्छत् *árchchat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *má* (Pāṇ. vi. 4, 74). मा भवान् कार्षीत् *má bhavān kārshít*, Let not your Honour do this! or मा स्म करोत् *má sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज *j*. (Pân. VII. 4, 62.)

कुद् *kuṭ*, to sever, = चुकुद् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

कृञ् *kruś*, to shout, = चुकृञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्या *tasthā*.

अ्युत् *śchyut*, to drop, = चुअ्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūḍ*, to strike, = सुषूद् *sushūḍ*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिवेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ :

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयान् <i>iyâja</i> , to sacrifice, (for ययान् <i>yayâja</i> .)	ईज् <i>īj.</i>	(इज् <i>ij.</i>)	
वच् <i>vach</i> = उवाच <i>uvâcha</i> , to speak.	ऊच् <i>ūch.</i>	(उच् <i>uch.</i>)	
वद् <i>vad</i> = उवाद <i>uvâda</i> , to say.	उद् <i>ūd.</i>	(उद् <i>ud.</i>)	
वप् <i>vap</i> = उवाप <i>uvâpa</i> , to sow.	ऊप् <i>ūp.</i>	(उप् <i>up.</i>)	
वञ् <i>vaś</i> = उवाञ् <i>uvâśa</i> , to wish.	ऊञ् <i>ūs.</i>	(उञ् <i>us.</i>)	
वस् <i>vas</i> = उवास <i>uvâsa</i> , to dwell.	उस् <i>us.</i>	(उस् <i>us.</i>)	
वह् <i>vah</i> = उवाह <i>uvâha</i> , to carry.	ऊह् <i>ūh.</i>	(उह् <i>uh.</i>)	
वय् <i>vay</i> ‡ = उवाय <i>uvâya</i> , to weave.	ऊय् <i>ūy</i> or ऊव् <i>ūv</i>||.	(उ <i>u.</i>)	
व्यच् <i>vyach</i> = विव्याच <i>vivyâcha</i> , to surround.	विविच् <i>vivich.</i>	(विच् <i>vich.</i>)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyâdha</i> , to strike.	विविध् <i>vividh.</i>	(विध् <i>vidh.</i>)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pân. VII. 4, 68).	विव्यथ् <i>vivyath.</i>	(व्यथ् <i>vyath.</i>)	
स्वप् <i>svap</i> = सुस्वाप <i>sushvâpa</i> , to sleep.	सुसुप् <i>sushup.</i>	(सुप् <i>sup.</i>)	
श्वि <i>śvi</i> = शुशाव <i>śusâva</i> , to swell¶.	शुशू <i>śusū.</i>	(शू <i>śū.</i>)	
व्ये <i>vye</i> = विव्याय <i>vivyâya</i> , to cover.	विवी <i>vivī.</i>	(वी <i>vī.</i>)	
ज्या <i>jyâ</i> = निज्या <i>jijyâu</i> , to grow old.	जिजी <i>jijī.</i>	(जी <i>jī.</i>)	
ह्वे <i>hve</i> = जुहाव <i>juhâva</i> , to call (Pân. VI. 1, 33).	जुहू <i>juhū.</i>	(हू <i>hū.</i>)	
प्याय् <i>pyây</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. 1, 29).	पिपी <i>pipī.</i>	(पी <i>pī.</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrâha</i> , to take.	जगृह् <i>jagrīh.</i>	(गृह् <i>grih.</i>)	
व्रश्च् <i>vraśch</i> = वव्रश्च् <i>vavrâścha</i> , to cut (Pân. VI. 1, 17).	ववृश्च् <i>vavriśch.</i>	(वृश्च् <i>vriśch.</i>)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprâchchha</i> , to ask.	पप्रच्छ् <i>paprachchh.</i>	(पृच्छ् <i>prichchh.</i>)	
भ्रज्च् <i>bhrajj</i> = बभ्रज्च् <i>babhrajjā</i> , to fry.	बभ्रज्च् <i>babhrajj.</i>	(भृज्च् <i>bhrijj.</i>)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *व va*, but ending in double consonants, do not change *व va* to *उ u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short *अ a*, and ending in a single consonant, contract *अ a* + *अ a* into *आ â*.

अद् *ad*, to eat, = आद् *âd*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववी *vavau*, ववुः *vavuh* (Pân. VI. 1, 40).

|| Pân. VI. 1, 38, 39.

¶ Or शिष्याय *śiśvâya* (Pân. VI. 1, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *án*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ánarch*. (Also अङ् *as* (Su), आनङ् *ánaṅ*.) Pân. VII. 4, 72.

§ 314. The root चृ *ri* forms the base of the reduplicated perfect as आर् *ár*. Other roots beginning with चृ *ri* prefix आन् *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = आनृज् *ánrij*. चृध् *ridh*, to thrive, = आनृध् *ánridh*.

These roots are treated in fact as if they were अर्च *arch*, अर्ध् *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *īsh-átuh*, they two have gone.

= इयेष् *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = ऊक्खतुः *úkh-átuh*, they two have withered.

= उवोक्ख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *ri*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = अभार *abhára*.

सृ *sri*, to go, = ससार *sasára*.

हृ *hri*, to take, = जहार *jahára*.

HU CLASS. PRESENT, &c.

भृ *bhri* = बिभर्ति *bibhárti*.

सृ *sri* = सिसर्ति *sísarti*.

हृ *hri* = जिहर्ति *jíharti*.

The root चृ *ri*, to go, forms इयर्ति *íy-arti*; पू *prí*, to fill, पिपति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनिक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *má*, to measure, and हा *há*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *má*, मीमते *mímíté*; हा *há*, जिहीते *jihíté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghána*. Likewise in the desiderative जिघांसति *jíghámsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jígháya*. Likewise in the desiderative जिघीषति *jíghīṣati*, and the intensive जेघीषते *jeghīṣáte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jígíshati*; but not in the intensive, which is always जेजीयते *jejítýáte*. (Pân. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechtýáte* only. (Pân. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *ní* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे *áthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *á* of आथे *áthe* is changed to इ *i* after bases in अ *a* (Pân. VII. 2, 81), it is simpler to take इथे *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dvisháthe*, मिमाथे *mimáthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhú, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPAIDA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: <i>h</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहै <i>avahai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इथे <i>ithe</i>	इथां <i>ithām</i>	इथायां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>tāḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहै <i>amahai</i>
2. थ <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. नि <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	नु <i>ntu</i>	ने <i>nte</i>	न् <i>nta</i>	इरन् <i>iran</i>	नां <i>ntām</i>

* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

Now, I wish, dear Sir, to add, that I have been thinking of writing you for some time, but have been so busy that I have not had time to do so. I am now at the University, and have been very busy with my studies. I am now at the University, and have been very busy with my studies.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम <i>am</i>	यां <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	इय <i>tya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	: <i>ḥ</i>	याः <i>yāḥ</i>	हि <i>hi</i> ¹	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	इत <i>īta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>vahi</i>	इवहि <i>īvahi</i>	आवहै <i>āvahai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	यातं <i>yātam</i>	तं <i>tam</i>	आथे <i>āthe</i>	आथां <i>āthām</i>	इयाथां <i>īyāthām</i>	आथां <i>āthām</i>
3. तः <i>tāḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	इयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>īmahi</i>	आमहै <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>īdhvam</i>	ध्वं <i>dhvam</i>
3. अंति <i>anti</i> ²	अन् <i>an</i> ³	युः <i>yuh</i>	अन्तु <i>antu</i> ²	अते <i>ate</i>	अत <i>ata</i>	इरन् <i>īran</i>	अतां <i>ātām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When **ह्रि** *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to **ध्रि** *dhi* (Pāṇ. VI. 4, 101. See No. 162). The verb **हु** *hu*, though ending in a vowel, takes **ध्रि** *dhi* instead of **ह्रि** *hi*, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Krî verbs ending in consonants form the 2nd pers. sing. imp. in **आन** *ána*.
(See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when **अ** is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष *dvish*, to hate. (Pân. III. 4, 109-112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepade of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

PARASMAIPADA.
Present.

Root.	VERBAL BASE.	अभि ami	सि si	ति ti	अवः avalḥ	यः thaḥ	तः taḥ	अमः amah	य tha	नि nti
भृ bhṛ	भव bhava	भवामि bhāvāmi	भवसि bhāvāsi	भवति bhāvati	भवावः bhāvāvah	भवयः bhāvayathah	भवतः bhāvataḥ	भवामः bhāvāmah	भवय bhāvayath	भवन्ति bhāvanti
तृ tud	तृदा tṛda	तृदामि tṛdāmi	तृदसि tṛdāsi	तृदति tṛdati	तृदावः tṛdāvah	तृदयः tṛdayathah	तृदतः tṛdataḥ	तृदामः tṛdāmah	तृदय tṛdayath	तृदन्ति tṛdanti
दिव् div	दीव्य dīvya	दीव्यामि dīvyāmi	दीव्यसि dīvyāsi	दीव्यति dīvyati	दीव्यावः dīvyāvah	दीव्ययः dīvyayathah	दीव्यतः dīvyataḥ	दीव्यामः dīvyāmah	दीव्यय dīvyayath	दीव्यन्ति dīvyanti
चुर chor	चोरय choraya	चोरयामि chorāyāmi	चोरयसि chorāyāsi	चोरयति chorāyati	चोरयावः chorāyāvah	चोरययः chorāyayathah	चोरयतः chorāyataḥ	चोरयामः chorāyāmah	चोरयय chorāyayath	चोरयन्ति chorāyanti
	Second Division.	सि mi	सि si	ति ti	वः vah	यः thaḥ	तः taḥ	मः mah	य tha	अन्ति anti
सु su	सुनु सुनो sunu suno	सुनोमि sunōmi	सुनोमि sunōshi	सुनोति sunōti	सुनुवः ¹ sunuvāḥ	सुनुयः sunuyathah	सुनुतः sunutāḥ	सुनुमः ² sunumāḥ	सुनुय sunuyath	सुनुवन्ति sunuvānti
तन् tan	तनु तनो tanu tano	तनोमि tanōmi	तनोमि tanōshi	तनोति tanōti	तनुवः ³ tanuvāḥ	तनुयः tanuyathah	तनुतः tanutāḥ	तनुमः ⁴ tanumāḥ	तनुय tanuyath	तनुवन्ति tanuvānti
क्री kri	क्रीणी क्रीण क्रीण् क्रीणी क्रीण क्रीण्	क्रीणामि krīṇāmi	क्रीणसि krīṇāsi	क्रीणति krīṇati	क्रीणीवः krīṇīvāḥ	क्रीणीयः krīṇīyathah	क्रीणीतः krīṇītāḥ	क्रीणीमः krīṇīmāḥ	क्रीणीय krīṇīyath	क्रीणीवन्ति krīṇīvānti
अद् ad	अद् अद् ad ad	अदमि ādmi	अदसि ādasi	अदति ādati	अडः āḍah	अथयः athayathah	अतः atāḥ	अदमः ādamāḥ	अथय athayath	अदन्ति ādanti
हु hu	जुहो जुहो juhu juho	जुहोमि juhōmi	जुहोमि juhōshi	जुहोति juhōti	जुहुवः juhuvāḥ	जुहुयः juhuyathah	जुहुतः juhutāḥ	जुहुमः juhumāḥ	जुहुय juhuyath	जुहुवन्ति juhuvānti
रुध rudh	रुध रुध् रुध्	रुधमि ruḍdhami	रुधसि ruḍdasi	रुधति ruḍdhati	रुधवः ruḍdvāḥ	रुधयः ruḍdayathah	रुधतः ruḍdhatāḥ	रुधमः ruḍdmāḥ	रुध ruḍdath	रुधवन्ति ruḍdvānti

1 Or सुवः sunvāḥ. See No. 139.

2 Or सुमः sumāḥ.

3 Or तन्वः tanvāḥ.

4 Or तन्मः tanmāḥ.

5 See § 321, note 2.

PARASMAIPADA.
Imperfect.

Root.	VERBAL BASE.	m	h	t	ava	ta	ama	ta	n
	First Division.								
भृ	bhava	अभवं ābhavam	अभवः ābhavaḥ	अभवत् ābhavat	अभवाव ābhavāva	अभवतं ābhavatām	अभवाम् ābhavāma	अभवत ābhavata	अभवन् ābhavan
तृद	tuda	अतृदं ātudam	अतृदः ātudaḥ	अतृदत् ātudat	अतृदाव ātudāva	अतृदतं ātudatām	अतृदाम् ātudāma	अतृदत ātudata	अतृदन् ātudan
दिव्	dīva	अदीव्यं ādīvyam	अदीव्यः ādīvyāḥ	अदीव्यत् ādīvyat	अदीव्याव ādīvyāva	अदीव्यतं ādīvyatām	अदीव्याम् ādīvyāma	अदीव्यत ādīvyata	अदीव्यन् ādīvyan
चुर	choraya	अचोरयं āchorayam	अचोरयः āchorayaḥ	अचोरयत् āchorayat	अचोरयाव āchorayāva	अचोरयतं āchorayatām	अचोरयाम् āchorayāma	अचोरयत āchorayata	अचोरयन् āchorayan
	Second Division.	अं am	: h	त् t	va	ta	ma	ta	an
सु	sunu suno	असुनवं āsunaavam	असुनोः āsunoḥ	असुनोत् āsunot	असुनुव ¹ āsunuva	असुनुतं āsunutām	असुनुम् ² āsunuma	असुनुत āsunuta	असुनुन् āsunvan
तन्	tanu tano	अतनवं ātanaavam	अतनोः ātanoh	अतनोत् ātanot	अतनुव ³ ātanuva	अतनुतं ātanutām	अतनुम् ⁴ ātanuma	अतनुत ātanuta	अतनुन् ātanvan
क्री	krīṇī krīṇā krīṇ	अक्रीणीं ākṛīṇām	अक्रीणाः ākṛīṇāḥ	अक्रीणीत् ākṛīṇāt	अक्रीणीव ākṛīṇīva	अक्रीणीतं ākṛīṇītām	अक्रीणीम् ākṛīṇīma	अक्रीणीत ākṛīṇita	अक्रीणीन् ākṛīṇan
अद	ad ad	आदं ⁵ ādām	आदः ādah	आदत् ādat	आद ādva	आदां ādtām	आदम् ādma	आदत् ādta	आदन् ādan
हु	huhu juho	अहुहवं ājuhavam	अहुहोः ājuhoh	अहुहोत् ājuhoh	अहुहुव ājuhuvā	अहुहुतं ājuhutām	अहुहुम् ājuhuma	अहुहुत ājuhuta	अहुहुन् ⁶ ājuhavuh
रुध्	rundh runadh	अरुधवं ārundham	अरुधोः ⁷ ārundhoh	अरुधत् ārundhat	अरुधवा ārundhva	अरुधतं ārundhātām	अरुधम् ārundhma	अरुधत् ārundhta	अरुधन् ārundhan

PARASMAIPADA.
Optative.

ROOT.	VERBAL BASE.	First Division.							
		इयं iyam	इः iḥ	इत् it	इव iva	इतं itam	इतां itām	इम ima	इत ita
भृ bhū	भव bhava	भवेयं bhāveyam	भवेः bhāveḥ	भवेत् bhāvet	भवेव bhāvera	भवेतं bhāretam	भवेतां bhāretām	भवेम bhārema	भवेत bhāveta
तृ tud	तदा tuda	तुदेयं tudēyam	तुदेः tudēḥ	तुदेत् tudēt	तुदेव tudēva	तुदेतं tudētam	तुदेतां tudētām	तुदेम tudēma	तुदेत tudēta
दिव् div	दीव्यā	दीव्येयं dīveyam	दीव्येः dīveḥ	दीव्येत् dīvet	दीव्येव dīyeva	दीव्येतं dīvetam	दीव्येतां dīvetām	दीव्येम dīyema	दीव्येत dīvyeta
चुर chur	चोरया choraya	चोरेयं chorāyeyam	चोरेयः chorāyēḥ	चोरेयत् chorāyet	चोरेयव chorāyeva	चोरेयतं chorāyetam	चोरेयतां chorāyetām	चोरेयम chorāyema	चोरेयत chorāyeta
		यां yām	याः yāḥ	यात् yāt	याव yāva	यातं yātam	यातां yātām	याम yāma	यात yāta
सु su	सुनु sunu	सुनुयां sunuyām	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातं sunuyātam	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात sunuyāta
तन् tan	तनु tanu	तनुयां tanuyām	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातं tanuyātam	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात tanuyāta
क्री क्रीणी	क्रीणी kṛīṇī	क्रीणीयां kṛīṇīyām	क्रीणीयाः kṛīṇīyāḥ	क्रीणीयात् kṛīṇīyāt	क्रीणीयाव kṛīṇīyāva	क्रीणीयातं kṛīṇīyātam	क्रीणीयातां kṛīṇīyātām	क्रीणीयाम kṛīṇīyāma	क्रीणीयात kṛīṇīyāta
अद् ad	अद्य ad	अद्यां adyām	अद्याः adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातं adyātam	अद्यातां adyātām	अद्याम adyāma	अद्यात adyāta
जुहु hu	जुहु जुहु juhu	जुहुयां juhuyām	जुहुयाः juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातं juhuyātam	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात juhuyāta
रुच रुच	रुच रुच rucḥ	रुच्यां rucḥyām	रुच्याः rucḥyāḥ	रुच्यात् rucḥyāt	रुच्याव rucḥyāva	रुच्यातं rucḥyātam	रुच्यातां rucḥyātām	रुच्याम rucḥyāma	रुच्यात rucḥyāta
		रुच्यं rucḥyam	रुच्यः rucḥyaḥ	रुच्यत् rucḥyat	रुच्यव rucḥyava	रुच्यतं rucḥyatam	रुच्यतां rucḥyātām	रुच्यम rucḥyama	रुच्यत rucḥyata

ROOT.	VERBAL BASE.	PARASMAIPADA. Imperative.									
	First Division.	अनि āni	—	तु tu	अव ava	तं tam	तां tām	अमा ama	त ta	न्तु ntu	
भू bhū	भव bhava	भवानि bhāvāni	भव bhāva	भवतु bhāvatu	भवाव bhāvāva	भवतं bhāvatam	भवतां bhāvātām	भवाम bhāvāma	भवत bhāvata	भवंतु bhāvāntu	
तुद् tud	तुदा tuda	तुदानि tudāni	तुद tudā	तुदतु tudātu	तुदाव tudāva	तुदतं tudātam	तुदतां tudātām	तुदास tudāma	तुदत tudāta	तुदंतु tudāntu	
दिव् div	दीव्य divya	दीव्यानि dīvyāni	दीव्य dīvya	दीव्यतु dīvyatu	दीव्याव dīvyāva	दीव्यतं dīvyātam	दीव्यतां dīvyātām	दीव्यास dīvyāma	दीव्यत dīvyata	दीव्यंतु dīvyāntu	
चुर chur	चोरय choraya	चोरयानि chorāyāni	चोरय chorāya	चोरयतु chorāyatu	चोरयाव chorāyāva	चोरयतं chorāyātam	चोरयतां chorāyātām	चोरयास chorāyāma	चोरयत chorāyata	चोरयंतु chorāyāntu	
	Second Division.	अनि āni	हि hi	तु tu	आव āva	तं tam	तां tām	आमा āma	त ta	अन्तु antu	
सु su	सुनु सुनो sunu suno	सुनवानि sunāvāni	सुनु ¹ sunū	सुनोतु sunātu	सुनवाव sunāvāva	सुनुतं sunūtām	सुनुतां sunūtām	सुनवास sunāvāma	सुनुत sunutā	सुनुंतु sunvāntu	
तन् tan	तनु तनो tanu tano	तनवानि tanāvāni	तनु ² tanū	तनोतु tanātu	तनवाव tanāvāva	तनुतं tanūtām	तनुतां tanūtām	तनवास tanāvāma	तनुत tanutā	तनुंतु tanvāntu	
क्री क्रीणी क्रीणा क्रीण krīṇī krīṇā krīṇ	क्रीणी क्रीणा क्रीण	क्रीणानि krīṇāni	क्रीणीहि ³ krīṇīhi	क्रीणीतु krīṇātu	क्रीणाव krīṇāva	क्रीणीतं krīṇītām	क्रीणीतां krīṇītām	क्रीणास krīṇāma	क्रीणीत krīṇītā	क्रीणंतु krīṇāntu	
अद् अद् ad ad	अद् अद्	अदानि ādāni	अद्धि ³ addhī	अद्तु ādātu	अदाव ādāva	अद्तं attām	अद्तां attām	अदास ādāma	अद्त attā	अद्तु adāntu	
जुह जुहो juhu juho	जुहो जुहो	जुहवानि juhāvāni	जुहुषि ⁴ juhūṣi	जुहोतु juhātu	जुहवाव juhāvāva	जुहुतं juhūtām	जुहुतां juhūtām	जुहवास juhāvāma	जुहुत juhutā	जुहुंतु ⁵ juhvāntu	
रुध् रुध् rudh rudh	रुध् रुध्	रुधयानि ruṇādhāni	रुद्धि ³ ruddhī	रुध्तु ruṇādhātu	रुधयाव ruṇādhāva	रुद्धं ruddhām	रुद्धतां ruddhām	रुधयास ruṇādhāma	रुद्ध ruddhā	रुद्धंतु runddhāntu	

¹ From आप् *āp*, आमुहि *āpmuhi*, § 321, note 1.

² From अश् *aś*, अशान *aśāna*, not अशनीहि *aśnīhi*; but 3rd pers. sing. अशनातु *aśndhu*, § 321, note 1.

³ धि *dhi*, instead of हि *hi*, § 321, note 1.

⁴ See § 321, note 1. Cf. No. 192.

⁵ See § 321, note 2.

Ā T M A N E P A D A .											
Present.											
ROOT.	VERBAL BASE.		इ i	से se	ते te	सवहे avāhe	भवेथे ithe	इते ite	समहे amahe	ध्वे dhve	ने nte
भृ bhū	भव bhava	भवसे bhāvase	भवते bhāvate	भवावहे bhāvāvahe	भवथे bhāvethe	भवते bhāvete	भवामहे bhāvāmahe	भवध्वे bhāvādhve	भवन्ते bhāvānte		
तृ tud	तुदा tuda	तृदसे tudāse	तृदते tudāte	तृदावहे tudāvahe	तृदथे tudēthe	तृदते tudāte	तृदामहे tudāmahe	तृदध्वे tudādhve	तृदन्ते tudānte		
दिव् div	दीव्य divya	दीव्यसे divyase	दीव्यते divyate	दीव्यावहे divyāvahe	दीव्यथे divyethe	दीव्यते divyete	दीव्यामहे divyāmahe	दीव्यध्वे divyādhve	दीव्यन्ते divyānte		
चुर् chur	चोरय choraya	चोरयसे chorāyase	चोरयते chorāyate	चोरयावहे chorāyāvahe	चोरयथे chorāyethe	चोरयते chorāyete	चोरयामहे chorāyāmahe	चोरयध्वे chorāyādhve	चोरयन्ते chorāyānte		
		ए e	से se	ते te	वहे vāhe	जाये āthe	जाते āte	महे māhe	ध्वे dhve	जान्ते jānte	
सु su	सुनु sunu	सुनुषे sunuṣhe	सुनुते sunuté	सुनुवहे ¹ sunuvāhe	सुनुवथे sunuvāthe	सुनुवते sunuvāte	सुनुमहे ² sunumāhe	सुनुध्वे sunudhvé	सुनुवन्ते sunuvānte		
तन् tan	तनु tanu	तनुषे tanuṣhe	तनुते tanuté	तनुवहे ³ tanuvāhe	तनुवथे tanuvāthe	तनुवते tanuvāte	तनुमहे ⁴ tanumāhe	तनुध्वे tanudhvé	तनुवन्ते tanuvānte		
क्री क्रीणि क्रीण्	क्रीणी क्रीणि	क्रीणीषे kṛīṇīṣhe	क्रीणीते kṛīṇīte	क्रीणीवहे kṛīṇīvāhe	क्रीणीथे kṛīṇīthe	क्रीणीते kṛīṇīte	क्रीणीमहे kṛīṇīmāhe	क्रीणीध्वे kṛīṇīdhvé	क्रीणीन्ते kṛīṇīnte		
जट् ad	जट् ad	जट्से atṣe	जट्ते atṭe	जट्ठहे adḍhe	जट्ठथे adḍthe	जट्ठते adḍate	जट्ठमहे adḍmāhe	जट्ठध्वे adḍdhvé	जट्ठन्ते adḍānte		
हु hu	जुहु juhu	जुहुषे juhuṣhe	जुहुते juhuté	जुहुवहे juhuvāhe	जुहुवथे juhuvāthe	जुहुवते juhuvāte	जुहुमहे juhumāhe	जुहुध्वे juhudhvé	जुहुवन्ते juhuvānte		
रुध् rudh	रुन्ध runth	रुन्धे runthé	रुन्धते runthāte	रुन्धवहे runthvāhe	रुन्धथे runthvāthe	रुन्धते runthāte	रुन्धमहे runthmāhe	रुन्धध्वे runddhvé	रुन्धन्ते rundhānte		

1 Or सुनुवहे sunuvāhe.

2 Or सुनुमहे sunumāhe.

3 Or तनुवहे tanuvāhe.

4 Or तनुमहे tanumāhe.

ĀTMA NEPADA.
Imperfect.

Root.	VERBAL BASE.	इ i	याः thāh	त ta	अवहि avahi	इयां ithām	इतां itām	अमहि amahi	धं dhvam	न na
भृ bhū	भव bhava	अभवे ābhare	अभवयाः ābhavathāh	अभवत ābhavata	अभवावहि ābhavāvahi	अभवेयां ābhavethām	अभवेतां ābhavetām	अभवामहि ābhavamahi	अभवध्वं ābhavadhvam	अभवंत ābhavanta
तृ tud	तृद tuda	अतृदे ātude	अतृदयाः ātudadthāh	अतृदत ātudata	अतृदावहि ātudāvahi	अतृदेयां ātudehām	अतृदेतां ātudetām	अतृदामहि ātudāmahi	अतृदध्वं ātudadhvam	अतृदंत ātudanta
दि दिव	दीव dīva	अदीव्ये ādīvye	अदीव्यायाः ādīvyathāh	अदीव्यत ādīvyata	अदीव्यावहि ādīvyāvahi	अदीव्येयां ādīryethām	अदीव्येतां ādīryetām	अदीव्यामहि ādīryāmahi	अदीव्यध्वं ādīvyadhvam	अदीव्यंत ādīvyanta
चुर chur	चोरय choraya	अचोरये āchoraye	अचोरयाथāह āchorayathāh	अचोरयत āchorayata	अचोरयावहि āchorayāvahi	अचोरयेयां āchorayethām	अचोरयेतां āchorayetām	अचोरयामहि āchorayāmahi	अचोरयध्वं āchorayadhvam	अचोरयंत āchorayanta
	Second Division.	इ i	याः thāh	त ta	वहि vahi	आयां āthām	आतां ātām	महि mahi	धं dhvam	अत ata
सु su	असुन्वि āsunvi	असुनुयाः āsunuthāh	असुनुत āsunuta	असुनुवहि ¹ āsunuvahi	असुन्वायाः āsunvethām	असुन्वातां āsunvātām	असुन्वातां āsunvātām	असुनुमहि ² āsunumahi	असुनुध्वं āsunudhvam	असुन्वत āsunvata
तन् tan	अतन्वि ātānvī	अतनुयाः ātanuthāh	अतनुत ātanuta	अतनुवहि ³ ātanuvahi	अतन्वायाः ātanvethām	अतन्वातां ātanvātām	अतन्वातां ātanvātām	अतनुमहि ⁴ ātanumahi	अतनुध्वं ātanudhvam	अतन्वत ātanvata
क्री क्रीणी क्रीण्	अक्रीणि ākrīṇi	अक्रीणीयाः ākrīṇīthāh	अक्रीणीत ākrīṇīta	अक्रीणीवहि ākrīṇīvahi	अक्रीणीयायां ākrīṇīyethām	अक्रीणीयातां ākrīṇīyātām	अक्रीणीयातां ākrīṇīyātām	अक्रीणीमहि ākrīṇīmahi	अक्रीणीध्वं ākrīṇīdhvam	अक्रीणीत ākrīṇīta
अद् ad	आदि ādi	आथायाः āthāyāh	आत ātta	आडवहि ādāvahi	आदायां ādāyāh	आदातां ādātām	आदातां ādātām	आमहि āmahi	आध्वं āddhvam	आदत ādata
जु जुहु	अजुह्वि ājuhvi	अजुहुयाः ājuhuthāh	अजुहुत ājuhuta	अजुहुवहि ājuhuvahi	अजुहुयायां ājuhuyethām	अजुहुयातां ājuhuyātām	अजुहुयातां ājuhuyātām	अजुहुमहि ājuhumahi	अजुहुध्वं ājuhudhvam	अजुहुत ājuhvata
रु रुध्	अरुन्धि ārundhi	अरुन्धायाः ārundhāyāh	अरुन्धत ārundhata	अरुन्धवहि ārundhvahi	अरुन्धायायां ārundhāyethām	अरुन्धायातां ārundhāyātām	अरुन्धायातां ārundhāyātām	अरुन्धमहि ārundhmahi	अरुन्धध्वं ārundhdhvam	अरुन्धत ārundhata

¹ Or असुन्वहि āsunvahi.

² Or असुन्महि āsunmahi.

³ Or अतन्वहि ātanvahi.

⁴ Or अतन्महि ātanmahi.

ĀTMA NEPADA.

Optative.

Root.	VERBAL BASE.	इय iya	इथाः iṭhāḥ	इत् ita	इवहि ivahi	इयायां iyaṅyāṁ	इयातां iyaṭāṁ	इमहि imahi	इध्वं idhvam	इन् inan
भू bhū	भवेय bhāveya	भवेयाः bhāvetṭhāḥ	भवेत bhāveta	भवेत् bhāvet	भवेवहि bhāvevahi	भवेयायां bhāveyāṅyāṁ	भवेयातां bhāveyāṭāṁ	भवेमहि bhāvemahi	भवेध्वं bhāvedhvam	भवेत् bhāvet
तुद् tud	तुदेय tudēya	तुदेयाः tudēṭhāḥ	तुदेत् tudēta	तुदेत् tudēt	तुदेवहि tudēvahi	तुदेयायां tudēyāṅyāṁ	तुदेयातां tudēyāṭāṁ	तुदेमहि tudēmahi	तुदेध्वं tudēdhvam	तुदेत् tudēt
दिव् div	दीव्येय dīvyeya	दीव्येयाः dīvyetṭhāḥ	दीव्येत् dīvyeta	दीव्येत् dīvyēt	दीव्येवहि dīryevahi	दीव्येयायां dīryeyāṅyāṁ	दीव्येयातां dīryeyāṭāṁ	दीव्येमहि dīryemahi	दीव्येध्वं dīryedhvam	दीव्येत् dīryēt
चुर् chur	चोरयेय chorāyeya	चोरयेयाः chorāyetṭhāḥ	चोरयेत् chorāyeta	चोरयेत् chorāyēt	चोरयेवहि chorāyevahi	चोरयेयायां chorāyeyāṅyāṁ	चोरयेयातां chorāyeyāṭāṁ	चोरयेमहि chorāyemahi	चोरयेध्वं chorāyedhvam	चोरयेत् chorāyēt
		इय iya	इथाः iṭhāḥ	इत् ita	इवहि ivahi	इयायां iyaṅyāṁ	इयातां iyaṭāṁ	इमहि imahi	इध्वं idhvam	इन् inan
सु su	सुन्वीय sunvīyā	सुन्वीयाः sunvīṭhāḥ	सुन्वीत् sunvīta	सुन्वीत् sunvīet	सुन्वीवहि sunvīvahi	सुन्वीयायां sunvīyāṅyāṁ	सुन्वीयातां sunvīyāṭāṁ	सुन्वीमहि sunvīmahi	सुन्वीध्वं sunvīdhvam	सुन्वीत् sunvīet
तन् tan	तन्वीय tanvīyā	तन्वीयाः tanvīṭhāḥ	तन्वीत् tanvīta	तन्वीत् tanvīet	तन्वीवहि tanvīvahi	तन्वीयायां tanvīyāṅyāṁ	तन्वीयातां tanvīyāṭāṁ	तन्वीमहि tanvīmahi	तन्वीध्वं tanvīdhvam	तन्वीत् tanvīet
क्री क्रीणी क्रोण	क्रीणीय kṛīṇīyā	क्रीणीयाः kṛīṇīṭhāḥ	क्रीणीत् kṛīṇīta	क्रीणीत् kṛīṇīet	क्रीणीवहि kṛīṇīvahi	क्रीणीयायां kṛīṇīyāṅyāṁ	क्रीणीयातां kṛīṇīyāṭāṁ	क्रीणीमहि kṛīṇīmahi	क्रीणीध्वं kṛīṇīdhvam	क्रीणीत् kṛīṇīet
अद् ad	अदीय adīyā	अदीयाः adīṭhāḥ	अदीत् adīta	अदीत् adīet	अदीवहि adīvahi	अदीयायां adīyāṅyāṁ	अदीयातां adīyāṭāṁ	अदीमहि adīmahi	अदीध्वं adīdhvam	अदीत् adīet
जुहु	जुह्वीय jūhvīyā	जुह्वीयाः jūhvīṭhāḥ	जुह्वीत् jūhvīta	जुह्वीत् jūhvīet	जुह्वीवहि jūhvīvahi	जुह्वीयायां jūhvīyāṅyāṁ	जुह्वीयातां jūhvīyāṭāṁ	जुह्वीमहि jūhvīmahi	जुह्वीध्वं jūhvīdhvam	जुह्वीत् jūhvīet
रुध् rudh	रुधीय rūdhīyā	रुधीयाः rūdhīṭhāḥ	रुधीत् rūdhīta	रुधीत् rūdhīet	रुधीवहि rūdhīvahi	रुधीयायां rūdhīyāṅyāṁ	रुधीयातां rūdhīyāṭāṁ	रुधीमहि rūdhīmahi	रुधीध्वं rūdhīdhvam	रुधीत् rūdhīet

Ā T M A N E P A D A.

Imperative.

ROOT.	VERBAL BASE.	इ e	स sva	तं tām	अवाहै avahai	इषां iṣhām	इतां itām	अमाहै amahai	ध्वं dhvam	नां nām
भू bhū	भव bhava	भवै bhāvai	भवस bhāvasva	भवतां bhāvātām	भवावहै bhāvāvahai	भवेयां bhāvetām	भवेतां bhāvetām	भवामहै bhāvāmahai	भवध्वं bhāvadhvam	भवेतां bhāvātām
तुद् tud	तुदा tuda	तुदै tudai	तुदस tudāsva	तुदतां tudātām	तुदावहै tudāvahai	तुदेयां tudētām	तुदेतां tudētām	तुदामहै tudāmahai	तुदध्वं tudādhvam	तुदेतां tudātām
दिव दिव	दीव्य divya	दीव्यै divyai	दीव्यस divyasva	दीव्यतां divyātām	दीव्यावहै divyāvahai	दीव्येयां divyetām	दीव्येतां divyetām	दीव्यामहै divyāmahai	दीव्यध्वं divyadhvam	दीव्येतां divyātām
चुर चुर	चोरय choraya	चोर्यै chorāyai	चोर्यस chorāyasva	चोर्यतां chorāyātām	चोर्यावहै chorāyāvahai	चोर्येयां chorāyetām	चोर्येतां chorāyetām	चोर्यामहै chorāyāmahai	चोर्यध्वं chorāyadhvam	चोर्येतां chorāyātām
		रे ai	स sva	तां tām	आवाहै āvahai	आषां āṣhām	आतां ātām	आमहै āmahai	ध्वं dhvam	आतां ātām
सु su	सुनु sunu	सुनवै sunāvai	सुनुष्व sunuṣhvā	सुनुतां sunutām	सुनवावहै sunāvāvahai	सुनुष्यां sunūṣhām	सुनुतां sunutām	सुनवामहै sunāvāmahai	सुनुध्वं sunudhvām	सुनुतां sunutām
तनु tan	तनु तनु	तनवै tanāvai	तनुष्व tanuṣhvā	तनुतां tanutām	तनवावहै tanāvāvahai	तनुष्यां tanūṣhām	तनुतां tanutām	तनवामहै tanāvāmahai	तनुध्वं tanudhvām	तनुतां tanutām
क्री क्री	क्रीणी क्रीणा क्रीण	क्रीणै kṛīṇai	क्रीणीष्व kṛīṇiṣhvā	क्रीणीतां kṛīṇītām	क्रीणावहै kṛīṇāvahai	क्रीणीष्यां kṛīṇiṣhām	क्रीणीतां kṛīṇītām	क्रीणामहै kṛīṇāmahai	क्रीणीध्वं kṛīṇiḍhvām	क्रीणीतां kṛīṇītām
चद् चद्	चद् चद्	चदै ādai	चत्स atsvā	चत्तां attām	चदावहै ādāvahai	चदायां addhām	चदातां addhām	चदामहै ādāmahai	चदध्वं addhvām	चदातां addhām
हु hu	जुहु जुहो	जुहवै jūhavai	जुहुष्व jūhuṣhvā	जुहुतां juhutām	जुहवावहै jūhavāvahai	जुहुष्यां jūhuṣhām	जुहुतां juhutām	जुहवामहै jūhavāmahai	जुहुध्वं jūhudhvām	जुहुतां juhutām
रुध रुध	रुध रुध	रुधवै ruṇāvai	रुधस ruṇasva	रुधतां ruṇātām	रुधवावहै ruṇāvāvahai	रुधष्यां ruṇāṣhām	रुधतां ruṇātām	रुधवामहै ruṇāvāmahai	रुधध्वं ruṇadhvam	रुधतां ruṇātām

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ní*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but
अ *a* or आ *á*: such as ईद् *íd*, to praise; एप् *edh*, to grow; इप् *indh*, to light;
उद् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस *ás*, to sit down (Pân. III. I, 37), कास् *kás*, to cough (Pân. III. I, 35); also काश् *kás*, to shine (Sâr.); optionally उष *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágrī*, to wake, (जागरां *jágarám*, Pân. III. I, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayám*), ह्री *hrī* (जिह्यां *jihrayám*), भृ *bhṛī* (बिभरां *bibharám*), and हु *hu* (जुहवां *juhavám*, Pân. III. I, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *ūrṇunáva* as its Perfect.

रुच् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनरच्छे *ánarchchha*. It is treated, in fact, as if अरच्छे *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	र <i>e</i>
2.	इथ <i>itha</i>	इषे <i>ishe</i>
3.	अ <i>a</i>	र <i>e</i>

DUAL.		
1. इव <i>iva</i>		इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>		आथे <i>âthe</i>
3. अतुः <i>atuh</i>		आते <i>âte</i>
PLURAL.		
1. इम <i>ima</i>		इमहे <i>imahe</i>
2. अ <i>a</i>		इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>		इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial *इ i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिथ *bibhéd-itha*, बिभेद *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिथ *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms निजीव *jijív-a*, निजीविथ *jijív-ilha*, निजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाय *nináy-a* or निनय *nináy-a*, निनेथ *ninétha* or निनयिथ *nináy-itha*, निनाय *nindy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिथ *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अथ *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivēja*, but विविजिथ *vivijitha*. (Pāṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with वृ *ṛ*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pân. VI. 4, 120, 121.)

पच् *pach*, पपक्च *papáktha*, but पेचिथ *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*.
तन् *tan*, तेनिथ *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uváha*, ऊहिम *úhimá*. वच् *vach*, उवाच *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *trí*, फल् *phal*, भज् *bhaj*, तप् *trap*, श्रथ् *śrath* (Pân. VI. 4, 122), and राध् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jrí*, भ्रम् *bhram*, and तस् *tras* (124) may do so optionally; and likewise फण् *phan*, राज् *ráj*, भ्राज् *bhráj*, भ्राश् *bhrás*, भ्राश् *bhlás*, स्यम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pân. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pân. I. 2, 5), such as मन्थ् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuh*; ममन्थतुः *mamanthátuh*; ससंसे *sasrañsé*.

5. The verbs श्रन्थ् *śranth*, ग्रन्थ् *granth*, दम्भ् *dambh*, and खन् *sv vñj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pân. I. 2, 6, *vârt*). But according to some grammarians the forms शश्रन्थतुः *śaśranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pân. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददथुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लथुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except व्ये *vye*, ह्वे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, ऋ *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य *y*, र *r*.

If preceded by more than one consonant, they change their vowels into इय *iy*, अर *ar*†. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शश सुतगताविति । Prasâda, p. 13 a. In a later passage the Prasâda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

† ऋ *ri* forms the perf. आर *ára*, 3rd pers. dual आरतुः *árátuh*. ऋच् *richh* forms आनर्च्छ *ánarchhha*, 3rd pers. dual आनर्च्छतुः *ánarchhhatuh*. (Pân. VII. 4, 11.)

Roots ending in उ u, ऊ ū, change these vowels always into उव uv.

Most roots ending in कृ rī, change the vowel to अ ar (Pāṇ. VII. 4, 11).
गृ grī, जगरतुः jagarátuh*.

नी nī, निन्यिव niny-ivá, we two have led. श्री śrī, शिश्रियिष śisriy-ivá, we two have gone. कृ kṛī, चक्रयुः chakr-áthuh, you two have done. स्तृ strī, तस्तारयुः tastar-áthuh, you two have spread. यु yu, युयुवयुः yuyuv-áthuh, you two have joined. स्तु stu, तुष्टुवयुः tushṭuv-áthuh, you two have praised. कृ kṛī, चक्रयुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दूदुहे dūduh-ré.

* In शृ śrī, दृ drī, and पृ prī a further shortening may take place; शशरतुः śaśarátuh being shortened to शश्रतुः śaśrátuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i?
2. When is it *optional* to insert or to omit the इ i?
3. When is it *necessary* to insert the इ i?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ ā.
2. All monosyllabic roots ending in इ i, except अस् sri, to attend (21, 31)*; अस् svi, to grow (23, 41). (Note—स्मि smi, to laugh, must take इ i in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ई, except उड् dī, to fly (22, 72; 26, 26. *anudātta*), and शी ई, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्षु kshṇu, to sharpen (24, 28). सु snu, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इ i in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's Radices Linguae Sanscritæ, 1841.

5. All monosyllabic roots ending in चृ *ri*, except वृ *ri*, to choose (31, 38).

Important exception: in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ri* take इ *i* (Pāṇ. VII. 2, 70).

सृ *srī*, to sound, may take इ *i* (Pāṇ. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pāṇ. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and चृ *ri*, to go, take इ *i* in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Âtmanepada verbs ending in चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ऐ *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and औ *au*, must not take इ *i*.

7. Of roots ending in क *k*, शक् *śak*, to be able (26, 78; 27, 15).

8. Of roots ending in च् *ch*, पक् *pach*, to cook (23, 27); वक् *vach*, to speak (24, 55); मुक् *muk*, to loose (28, 136); सिक् *sich*, to sprinkle (28, 140); रिक् *rich*, to leave (29, 4); विक् *vich*, to separate (29, 5).

9. Of roots ending in छ् *chh*, प्रच्छ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in ज् *j*, स्पर्ज् *spañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kās. मृज् *mrij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *srīj*, to let off (26, 69; 28, 121); भज्ज् *bhrajj*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).

11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).

12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādth*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhītvā* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बन्ध् *bandh*, to bind (31, 37).

13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).

14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *srīp*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *tṛip* and दृप् *dṛip*, which are generally included, may take इ *i*, according to Pāṇ. VII. 2, 45.)

15. Of roots ending in भ् *bh*, रब् *rabh*, to desire (23, 5); लब् *labh*, to take (23, 6); गब् *yabh*, to coire (23, 11).

16. Of roots ending in **म्** *m*, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. VII. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before **स्** *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also **क्रम** *kram*, to step (13, 31), in Âtm. (Pāṇ. VII. 2, 36).
17. Of roots ending in **ञ्** *ś*, **क्रुञ्** *krus*, to shout (20, 26); **द्रुञ्** *dris*, to see (23, 19); **दंञ्** *damś*, to bite (23, 20); **लिञ्** *liś*, to be small (26, 70; 28, 127); **दिञ्** *dis*, to show (28, 3); **रुञ्** *rus*, to hurt (28, 126); **रिञ्** *ris*, to hurt (28, 126); **स्पृञ्** *spriś*, to touch (28, 128); **विञ्** *viś*, to enter (28, 130); **मृञ्** *mriś*, to rub (28, 131).
18. Of roots ending in **ष्** *sh*, **कृष्** *kriśh*, to draw (23, 21; 28, 6); **त्रिष्** *triśh*, to shine (23, 32); **द्विष्** *dvish*, to hate (24, 3); **विष्** *viśh*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुष्** *puśh*, to nourish (26, 73; not 17, 50); **शुष्** *śuśh*, to dry (26, 74); **तुष्** *tuśh*, to please (26, 75); **दुष्** *duśh*, to spoil (26, 76); **स्निष्** *śniśh*, to embrace (26, 77); **शिष्** *śiśh*, to distinguish (29, 14); **पिष्** *piśh*, to pound (29, 15).
19. Of roots ending in **स्** *s*, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitaḥ* and Ger. **उषित्वा** *ushitrā* (Pāṇ. VII. 2, 52); **घस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह्** *h*, **रुह्** *ruh*, to grow (20, 29); **दह्** *dah*, to burn (23, 22); **मिह्** *mih*, to sprinkle (23, 23); **वह्** *vah*, to carry (23, 35); **दुह्** *duh*, to milk (24, 4; not 17, 87); **दिह्** *dih*, to smear (24, 5); **लिह्** *lih*, to lick (24, 6); **नह्** *noh*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **त** *ta* (Pāṇ. VII. 2, 15; 44), the verb **क्लृप्** *klip* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लृप् *klip*, to shape, Fut. **कल्प्ता** *kalptā*, Fut. **कल्पस्यति** *kalpsyati*, Cond. **अकल्पस्यत्** *akalpsyat*; Desid. **चिकृप्सति** *chiklipsati*; Part. **क्लृप्तः** *klīptah*.

- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **त** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vrīt*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivrītsati*; Part. **वृत्तः** *vrīttah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vrīdh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivrītsati*; Part. **वृद्धः** *vrīddhah*.

स्यद् *syand*, to drop, Fut. **स्यंस्यति** *syantsyati*, Cond. **अस्यंस्यत्** *asyantsyat*; Desid. **सिस्यंसति** *sisyantsati*; Part. **स्यन्नः** *syannah*.

शृध् *śrīdh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *asartsyat*; Desid. **शिशृत्सति** *śiśrītsati*; Part. **शृद्धः** *śrīddhah*.

- C. In the desiderative bases, and in the participle in **त** *ta*, monosyllabic roots ending in **उ** *u*, **ऊ** *ū*, **रि** *ri*, **रि** *ri*, and **ग्रह्** *grah*, to take, and **गुह्** *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtah*.

ग्रह् *grah*, **जिघृक्षति** *jighrikshati*; Part. **गृहीतः** *grihītah* (long *i* by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, **जुघृक्षति** *jughukshati*; Part. **गूढः** *gūḍah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in **रि** *ri* and **वृ** *vrī* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

- D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in **त** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ u, ऋ ri, ॠ ri, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvā. (Pāṇ. VII. 2, 11.)

लू lū, to cut, लूनः lū-naḥ, लूनवान् lū-navān, लूत्वा lū-tvā. (Except पू pū, § 335, II. 6.)

वृ vṛi, to cover, वृतः vṛi-taḥ, वृतवान् vṛi-tavān, वृत्वा vṛi-tvā.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता gāh-i-tā or गाढा gāḍha; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tā or गोप्ता gop-tā; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical आ d or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.)*

खिद् svid, to sweat (marked as निष्विदा ṇishvidā); खिन्नः svinnāḥ.

लज् laj, to be ashamed (marked as सोलजी olajī); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

अि sri, to go; अितः śritāḥ, अित्वा śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

अि svi, to swell; अूनः śūnaḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

खुम् kshubh, to shake; खुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

खन् svan, to sound; खांतः svāntaḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntaḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ् mlechchh, to speak indistinctly; म्लिष्टः mlishṭaḥ, if it means indistinct.

विरम् virebh, to sound; विरिम्भः viribdhaḥ, if it refers to a note.

फण् phan, to prepare; फांटः phāṇṭaḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vāḍhaḥ, if it means excessive.

धृम् dhṛish, to be confident; धृष्टः dhṛishṭaḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastaḥ, if it means arrogant.

दृह् drih, to grow; दृढः dṛiḍhaḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् parivṛih, to grow; परिवृढः parivṛiḍhaḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कश् cash, to try; कष्टः kashṭaḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः ghushṭaḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् ard, with the prepos. सं sam, नि ni, वि vi, अर्ष्यः arṇṇaḥ; समर्ष्यः samarṇṇaḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्द् ard, with the prepos. अभि abhi; अभ्यर्ष्यः abhyarṇṇaḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् vṛit (as causative), वृत्तः vṛittaḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ d, may, in certain senses, form its participle as मेदितः meditaḥ or मिनः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ d.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिष *saṃchaskariva*; 2nd pers. sing. संचस्करिष *saṃchaskaritha*.
2. गृ *gṛi*, to go, सगृव *sagṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृम् *vṛiñ* and वृङ् *vṛiñ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushtu-va*. तुष्टोष *tushto-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोष *dudro-tha*.
7. सु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोष *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्ये *vavar-ya*, however, being restricted to the Veda, ववरिष *vavaritha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.

या *yā*, to go; Fut. याता *yātā*; ययाय *yayā-tha*.

चि *chi*, to gather; Fut. चेता *chetā*; चिचेय *chiche-tha*.

3. In roots ending in consonants and having an ञ *ñ* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपक्य *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षा *karṣā*; चकर्षिष *chakarṣh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechitha*, besides पपक्य *papaktha*; इयजिष *iyajitha*, besides इयष्ट *iyashṭha*; also ययिष *yayitha*, चिचयिष *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but ञ *ñ*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृम् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृङ् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिष *vavariva*, which Westergaard mentions, may be derived from another root वृ *ṛi*, the rule of Pāṇini being restricted by the commentator to वृम् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृश् *drish*, the omission is optional.
सृज् *srij*, सस्रश् *sasrashtha*, or ससृजिथ् *sasrijitha*.
2. The verbs अस्ति *atti*, अस्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ् *ād-i-tha*, (exception to No. 3.)
अरि, आरिथ् *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ् *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त ta stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *syā* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिक् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त ta, सन् *san*, स्य *syā*, ता *tā*, सिक् *sich*, लिङ् *liṅ* :
In the verbs enumerated § 332.
2. Before त ta, सन् *san*, स्य *syā*, ता *tā* :
In कृप् *klip*, if Parasmaipada. § 333, A.
3. Before त ta, सन् *san*, स्य *syā* :
In वृत् *vrit*, वृष् *vridh*, स्यद् *syand*, शृष् *śridh*, if Parasmaipada. § 333, B.
4. Before त ta, सन् *san* :
In monosyllabic verbs ending in उ, ऊँ, अ, अर्, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त ta :
a. All verbs which by native grammarians are marked with आद्, ईद्, or ऊद्*.
b. The verb स्त्रि *sri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ a as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊद् shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वरि *svrī*; Per. Fut. स्वरिता *svar-i-tā*, or स्वर्ता *svartā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *sotā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊ *ū* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gdh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ् *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)

अञिषुः *añjishuh*.

3. In the eight verbs beginning with र् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) र् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नंष्टा *naishṭā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *traptā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दृह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोघा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) छुह् *snuh*, to vomit, छोहिता *snoh-i-tā*, or छोग्धा *snogdhā*, or छोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *sneydhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष् *kush* (Chur class), preceded by निर् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् *t* :

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭah* only, but either इष्ट्वा *ishṭvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist :

In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play; नृद् *trid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vṛi*, and all verbs ending in च् *ṛi*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in च् *ṛidh*, भ्रस् *bhrasj*, दम् *dambh*, श्री *śri*, स्वरि *svrī*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhṛi* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the Ātmanepada :

In the verb वृ *vṛi*, and all verbs ending in च् *ṛi* (Pāṇ. VII. 2, 42). The च् *ṛi* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च् *ṛi* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शान्त्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त ta :

In the verb क्लिञ्ज *kliś*. (Pāṇ. VII. 2, 50.)

क्लिञ्जित्वा *kliśitvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिञ्जितः *kliśitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त ta or न na ; (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spas*, to touch, स्पष्टः *spasṭaḥ* or स्पर्शितः *spāṣitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुष् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, अंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvāritaḥ*.

संघुष् *saṅ-ghush*, to shout, संघुष्टः *saṅghuṣṭaḥ* or संघुषितः *saṅghuṣitaḥ* (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

द्रृश् *drīś*, to see, दद्रृशिवान् *dadriśivān* or दद्रृश्वान् *dadriśvān*.

Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ ā (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, आशिवान् *āśivān*.

In the verb घस् *ghas*, to eat, जक्षिवान् *jakshivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before *स्य* *syā* of the future and conditional :

In all verbs ending in *चृ ri*, and in *हन् han* (Pāṇ. VII. 2, 70). In *गम् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (सिच् *sich*):

In the verbs *स्तु stu*, *सु su*, *धृ dhṛ* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from *स्तु stu*, to praise, First Aorist (First Form), *अस्ताविष्य astāvisham*; but in the Âtmanepada, *अस्तोषि astoshi*.

4. Before the terminations of the desiderative (सन् *san*):

In the verbs *कृ kṛ*, *गृ gr*, *दृ dṛ*, *धृ dhṛ*, and *प्रश् प्रश्चh* (Pāṇ. VII. 2, 75); and in *गम् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs *स्मि smi*, *पू पू*, *चृ ri*, *अञ् अञ्*, and *अश् अश्*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial *त्वा tvā* and the participial termination *ता ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs *वस् vas*, to dwell; *सुषुक्षुध्*, to hunger; *अञ्च अञ्च*, to worship; *लुभ् lubh*, to confound (Dhātupāṭha 28, 22).

6. Before *त्वा tvā* only :

In *जृ jr*, to grow old; *वृश् वृश्च*, to cut. (Pāṇ. VII. 2, 55.)

7. Before *थ tha*, 2nd pers. sing. reduplicated perfect :

In *अद् ad*, to eat; *चृ ri*, to go; *व्ये vye*, to cover. *आदिष्य ādīṣya*, against § 335, 3; *आरिष्य ārīṣya*, § 335, 3, note; *विष्ययिष्य vivyayīṣya*.

§ 339. The vowel इ i thus inserted is never liable to Guṇa or Vriddhi.

Insertion of the long ई i.

§ 340. Long ई i may be substituted for the short when subjoined to a verb ending in *चृ ri*, also to *वृ vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ tr; Per. Fut. *तरीता tarītā* or *तरिता taritā*, &c.; but Perf. 2nd pers. sing. *तेरिष teritha*; I. Aor. Par. 3rd pers. plur. *अतारिषुः atārishuḥ*; Bened. 3rd pers. sing. *तरिषीष्ट tarishīṣṭa* *.

वृ vri; Per. Fut. *वरीता varītā* or *वरिता varitā*; but Perf. *ववरिष vavaritha*; Aor. Par. *अवारिषुः avārishuḥ*; Bened. *वरिषीष्ट varishīṣṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई i; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ tr; Des. *तितरिषति titarishati*; *तितरीषति titarīshati*; *तितरीषति titrīshati*; Aor. Âtm. *अतरिष atarishṭa*, *अतरीष atarīshṭa*, and *अतरीष्ट atirīshṭa*; Bened. *तरिषीष्ट tarishīṣṭa*, *तीरीषीष्ट tīrīshīṣṭa*.

वृ vri; Des. *विवरिषते vivarishate*; *विवरीषते vivarīshate*; *वुवृषते vuvūrshate*; Aor. Âtm. *अवरिष avarishṭa*, *अवरीष avarīshṭa*, and *अवृष avṛṣṭa*; Bened. *वरिषीष्ट varishīṣṭa*, *वृषीष्ट vṛishīṣṭa*.

The verb *ग्रह grah*, too, takes the long ई i, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह grah; Per. Fut. *ग्रहीता grahītā*; Inf. *ग्रहीतुं grahītum*; but Perf. *जगृहिम jagṛhima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, *वरीषीष्ट varīshīṣṭa*, *स्तरीषीष्ट stārīshīṣṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आँ** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kri*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

उद् *und*, to wet, **उद्वाँचकार**, **बभूव**, **आस**, *undvāñchakāra, babhūva, āsa*.

चकास् *chakās*, to shine, **चकासाँचकार**, **बभूव**, **आस**, *chakāsāñchakāra, babhūva, āsa*.

बोधय *bodhaya*, to make known, **बोधयाँचकार**, **बभूव**, **आस**, *bodhayāñchakāra, babhūva, āsa*.

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kri* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **एधते** *edhate*, he grows,

एधाँचक्रे *edh-āñchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आँ** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

बोभू *bobhū*, frequentative base of **भू** *bhū*, **बोभवाँचकार** *bobhavāñchakāra*.

But **बुबोधिस्** *bubodhish*, desiderative base of **बुध्** *budh*, **बुबोधियाँचकार** &c. *bubodhishāñchakāra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

धा *dhā*, to place.

PARASMAIPADA.			ĀTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhau</i>	दधिव <i>dadhivā</i>	दधिम <i>dadhimā</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivāhe</i>	दधिमहे <i>dadhimāhe</i>
2. { दधाय <i>dadhātha</i> or दधिय <i>dadhitha</i> *	दधयुः <i>dadhātuḥ</i>	दध <i>dadhā</i>	दधिषे <i>dadhishé</i>	दधाथे <i>dadhāthe</i>	दधिष्वे <i>dadhidhvé</i>
3. दधौ <i>dadhau</i>	दधतुः <i>dadhātuḥ</i>	दधुः <i>dadhūḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhāte</i>	दधिरे <i>dadhiré</i>

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by one consonant, and requiring intermediate **इ** *i*.

नी *nī*, to lead.

1. { निनाय <i>nindya</i> or निनय <i>nindāya</i>	निन्यिव <i>ninyivā</i>	निन्यिम <i>ninyimā</i>	निन्ये <i>ninyé</i>	निन्यिवहे <i>ninyivāhe</i>	निन्यिमहे <i>ninyimāhe</i>
2. { निनेय <i>ninētha</i> or निनयिष <i>ninayitha</i> *	निन्ययुः <i>ninyātuḥ</i>	निन्य <i>ninyā</i>	निन्यिषे <i>ninyishé</i>	निन्याथे <i>ninyāthe</i>	निन्यिष्वे or इ <i>°dhe</i> (§ 105) <i>ninyidhvé</i> or <i>-dhvé</i>
3. निनाय <i>nindya</i>	निन्यतुः <i>ninyātuḥ</i>	निन्युः <i>ninyūḥ</i>	निन्ये <i>ninyé</i>	निन्याते <i>ninyāte</i>	निन्यिरे <i>ninyiré</i>

3. Verbal bases in चृ ri, preceded by one consonant, and requiring intermediate इ i.

धृ dhri, to hold.

1. { दधार dadhára or दधर dadhára	दधिव dadhivá	दधिम dadhimá	दधे dadhré	दधिवहे dadhiváhe	दधिमहे dadhimáhe
2. दधर्थे dadhártha *	दधयुः dadhráthuḥ	दध dadhrá	दधिवे dadhrishé	दधाये dadhráthe	दधिव्हे or °द्वे dadhridhvé or -dhvé
3. दधार dadhára	दधतुः dadhrátuḥ	दधुः dadhrúḥ	दधे dadhré	दधाते dadhráte	दधिरे dadhriré

4. Verbal bases in कृ ri, preceded by one consonant, not admitting intermediate इ i.

कृ kri, to do.

1. { चकार chakára or चकर chakára	चकव chakrivá	चकम chakimá	चक्रे chakré	चकवहे chakriváhe	चकमहे chakimáhe
2. चकर्त्थे chakártha	चक्रयुः chakráthuḥ	चक्र chakrá	चक्रे chakrishé	चक्राये chakráthe	चक्रव्हे chakridhvé
3. चकार chakára	चक्रतुः chakrátuḥ	चक्रुः chakrúḥ	चक्रे chakré	चक्राते chakráte	चक्रिरे chakriré

5. Verbal bases in क्रि i or ई i, preceded by two consonants, and requiring intermediate इ i.

क्रो krt, to buy.

1. { चिक्राय chikráya or चिक्रय chikráya	चिक्रियव chikriyivá	चिक्रियम chikriyimá	चिक्रिये chikriyé	चिक्रियवहे chikriyiváhe	चिक्रियमहे chikriyimáhe
2. { चिक्रेय chikrétha or चिक्रियथ chikrayitha	चिक्रिययुः chikriyáthuḥ	चिक्रिय chikriyá	चिक्रिये chikriyishé	चिक्रियाये chikriyáthe	चिक्रियव्हे or °द्वे chikriyidhvé or -dhvé
3. चिक्राय chikráya	चिक्रियतुः chikriyátuḥ	चिक्रियुः chikriyúḥ	चिक्रिये chikriyé	चिक्रियाते chikriyáte	चिक्रियिरे chikriyiré

6. Verbal bases in जु u or ऊ u, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

1. { युयाव yuyáva or युयव yuyáva	युयुविव yuyuvivá	युयुविम yuyuvimá	युयुवे yuyuvé	युयुविवहे yuyuviváhe	युयुविमहे yuyuvimáhe
2. युयविष yuyavitha †	युयुवयुः yuyuváthuḥ	युयुव yuyuvá	युयुविषे yuyuvishé	युयुवाये yuyuváthe	युयुविष्वे or °द्वे yuyuvidhvé or -dhvé
3. युयाव yuyáva	युयुवतुः yuyuvátuḥ	युयुवुः yuyuvúḥ	युयुवे yuyuvé	युयुवाते yuyuváte	युयुविरे yuyuviré

7. Verbal bases in स्त u, preceded by one or two consonants, and not admitting the intermediate इ i.

स्त stu, to praise.

1. { तुष्टाव tushṭáva or तुष्टव tushṭáva	तुष्टव tushṭuvá	तुष्टम tushṭumá	तुष्टवे tushṭuvé	तुष्टवहे tushṭuváhe	तुष्टमहे tushṭumáhe
2. तुष्टोष tushṭótha ‡	तुष्टवयुः tushṭuváthuḥ	तुष्टव tushṭuvá	तुष्टवे tushṭuvishé	तुष्टवाये tushṭuváthe	तुष्टव्वे tushṭuidhvé
3. तुष्टाव tushṭáva	तुष्टवतुः tushṭuvátuḥ	तुष्टवुः tushṭuvúḥ	तुष्टवे tushṭuvé	तुष्टवाते tushṭuváte	तुष्टविरे tushṭuviré

* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोष yuyótha. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Pharadvāja might allow तुष्टविष tushṭavitha even against Pāṇ. vii. 2, 13.

8. Verbal bases in **स्तृ** *stri*, preceded by *two* consonants, and requiring intermediate इ *i*.
स्तृ *stri*, to spread.

1. { तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिव <i>tastarivá</i>	तस्तरिम <i>tastarimá</i>	तस्तरे <i>tastaré</i>	तस्तरिवहे <i>tastariváhe</i>	तस्तरिमहे <i>tastarimáhe</i>
2. तस्तर्थे <i>tastártha</i>	तस्तरयुः <i>tastaráthuh</i>	तस्तर <i>tastará</i>	तस्तरिषे <i>tastarishé</i>	तस्तराये <i>tastaráthe</i>	तस्तरिध्वे or ँध्वे <i>tastaridhvé</i> or <i>-ādhvé</i>
3. तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarátuḥ</i>	तस्तरुः <i>tastarúḥ</i>	तस्तरे <i>tastaré</i>	तस्तराते <i>tastaráte</i>	तस्तरिरे <i>tastariré</i>

9. Verbal bases in **कृ** *krí*, requiring intermediate इ *i*.
कृ *krí*, to scatter.

1. { चकार <i>chakāra</i> or चकर <i>chakāra</i>	चकरिव <i>chakarivá</i>	चकरिम <i>chakarimá</i>	चकरे <i>chakaré</i>	चकरिवहे <i>chakariváhe</i>	चकरिमहे <i>chakarimáhe</i>
2. चकरिष्य <i>chakaritha</i>	चकरयुः <i>chakaráthuh</i>	चकर <i>chakará</i>	चकरिषे <i>chakarishé</i>	चकराये <i>chakaráthe</i>	चकरिध्वे or ँध्वे <i>chakaridhvé</i> or <i>-ādhvé</i>
3. चकार <i>chakāra</i>	चकरतुः <i>chakarátuh</i>	चकरुः <i>chakarúḥ</i>	चकरे <i>chakaré</i>	चकराते <i>chakaráte</i>	चकरिरे <i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.
तुद् *tud*, to strike.

1. तुतोद <i>tutóda</i>	तुतुदिष <i>tutudivá</i>	तुतुदिम <i>tutudimá</i>	तुतुदे <i>tutudé</i>	तुतुदिषहे <i>tutudiváhe</i>	तुतुदिमहे <i>tutudimáhe</i>
2. तुतुदिष्य <i>tutoditha</i>	तुतुदयुः <i>tutudáthuh</i>	तुतुद <i>tutudá</i>	तुतुदिषे <i>tutudishé</i>	तुतुदाये <i>tutudáthe</i>	तुतुदिध्वे <i>tutudidhvé</i>
3. तुतोद <i>tutóda</i>	तुतुदतुः <i>tutudátuh</i>	तुतुदुः <i>tutudúḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutudáte</i>	तुतुदिरे <i>tutudiré</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.
तन् *tan*, to stretch.

1. { ततान <i>tatāna</i> or ततन <i>tatāna</i>	तेनिष <i>tenivá</i>	तेनिम <i>tenimá</i>	तेने <i>tené</i>	तेनिषहे <i>teniváhe</i>	तेनिमहे <i>tenimáhe</i>
2. तेनिष्य <i>tenitha</i>	तेनयुः <i>tenáthuh</i>	तेन <i>tená</i>	तेनिषे <i>tenishé</i>	तेनाये <i>tenáthe</i>	तेनिध्वे <i>tenidhvé</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenátuh</i>	तेनुः <i>tenúḥ</i>	तेने <i>tené</i>	तेनाते <i>tenáte</i>	तेनिरे <i>teniré</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.
यज् *yaj*, to sacrifice.

1. { इयाज <i>iyája</i> or इयज <i>iyája</i>	इजिव <i>ijivá</i>	इजिम <i>ijimá</i>	इजे <i>ijé</i>	इजिवहे <i>ijiváhe</i>	इजिमहे <i>ijimáhe</i>
2. { इयष <i>iyáshṭha</i> or इयजिष्य <i>iyajitha</i>	इजयुः <i>ijáthuh</i>	इज <i>ijá</i>	इजिषे <i>ijishé</i>	इजाये <i>ijáthe</i>	इजिध्वे <i>ijidhvé</i>
3. इयाज <i>iyája</i>	इजतुः <i>ijátuh</i>	इजुः <i>ijúḥ</i>	इजे <i>ijé</i>	इजाते <i>ijáte</i>	इजिरे <i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1.	{ जघान <i>jaghána</i> or जघन <i>jaghána</i>	जग्निव <i>jaghnivá</i>	जग्निम <i>jaghnimá</i>	जग्ने <i>jaghné</i>	जग्निवहे <i>jaghniváhe</i>	जग्निमहे <i>jaghnimáhe</i>
2.	{ जघंथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i>	जग्मपुः <i>jaghnáthuḥ</i>	जग्म <i>jaghná</i>	जग्मिषे <i>jaghnishé</i>	जग्माथे <i>jaghnáthe</i>	जग्मिष्वे <i>jaghnidhvé</i>
3.	जघान <i>jaghána</i>	जग्मतुः <i>jaghnátuḥ</i>	जग्मुः <i>jaghnúḥ</i>	जग्ने <i>jaghné</i>	जग्माते <i>jaghnáte</i>	जग्मिरे <i>jaghniré</i>

14. Verbal base भू *bhú* (irregular).

1.	बभूव <i>babhúva</i>	बभूविष <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhúvé</i>	बभूविष्वहे <i>babhúviváhe</i>	बभूविमहे <i>babhúvimáhe</i>
2.	बभूविष <i>babhúvitha</i>	बभूवपुः <i>babhúváthuḥ</i>	बभूव <i>babhúvá</i>	बभूविषे <i>babhúvishé</i>	बभूवाथे <i>babhúváthe</i>	बभूविष्वे or °द्वे <i>babhúvidhvé or -ḍhvé</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvátuḥ</i>	बभूवुः <i>babhúvúḥ</i>	बभूवे <i>babhúvé</i>	बभूवाते <i>babhúváte</i>	बभूविरे <i>babhúviré</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

१ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च्च *ri* to इर् *ir*, or, before consonants, to ईर् *ír*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or चृ ri, and not taking interm.
इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., चृ ri, or
आ a. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in त्ता ta (unless it takes
intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in चृ ri, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू bhū	भो bho	भविष्यति bhaviṣhyāti	अभविष्यत् ābhaviṣhyat	भविता bhavitā	भविषीष्ट bhaviṣhīṣhṭā	अभविष्ट Âtm. ābhaviṣhṭā
तुद् tud	तोद् tod	तोत्स्यति totsyāti	अतोत्स्यत् ātotsyat	तोत्ता tottā	(तुत्सीष्ट) (tutsishṭā)	अतोत्सीत् ātautsīt
दिष् div	देष् dev	देविष्यति deviṣhyāti	अदेविष्यत् ādeviṣhyat	देविता devitā	देविषीष्ट deviṣhīṣhṭā	अदेवीत् ādevīt
चुर् chur	चोर्य् choray	चोरयिष्यति chorayishyāti	अचोरयिष्यत् āchorayishyat	चोरयिता chorayitā	चोरयिषीष्ट chorayishīṣhṭā	
कृ kṛt	कर् kar	करिष्यति karishyāti	अकरिष्यत् ākarishyat	करिता karitā	करिषीष्ट karishīṣhṭā	अकारीत् ākārīt
सु su	सो so	सोष्यति soshyāti	असोष्यत् āsoshyat	सोता sotā	सोषीष्ट soshīṣhṭā	असावीत् āsāvīt
तन् tan	तन् tan	तनिष्यति tanishyāti	अतनिष्यत् ātanishyat	तनिता tanitā	तनिषीष्ट tanishīṣhṭā	अतनीत् or अतानीत् ātanīt or ātānīt
क्री krī	क्रे kre	क्रेष्यति kreshyāti	अक्रेष्यत् ākreshyat	क्रेता kretā	क्रेषीष्ट kreshīṣhṭā	अक्रेपीत् ākraishīt
द्विष् dvish	द्वेष् dvesh	द्वेक्ष्यति dveṣhyāti	अद्वेक्ष्यत् ādveṣhyat	द्वेषा dveshā	(द्विषीष्ट) (dvikshīṣhṭā)	
हु hu	हो ho	होष्यति hoshyāti	अहोष्यत् āhoshyat	होता hotā	होषीष्ट hoshīṣhṭā	अहौषीत् āhaushīt
रुध् rudh	रोध् rodh	रोत्स्यति rotsyāti	अरोत्स्यत् ārotsyat	रोद्धा roddhā	(रुत्सीष्ट) (rutsishṭā)	अरौत्सीत् ārautsīt
कृ kṛi	Caus. कार्य् kāray	कारयिष्यति kārayishyāti	अकारयिष्यत् ākārayishyat	कारयिता kārayitā	कारयिषीष्ट kārayishīṣhṭā	
कृ kṛi	Des. चिकीर्ष् chikīrsh	चिकीर्षिष्यति chikīrshishyāti	अचिकीर्षिष्यत् āchikīrshishyat	चिकीर्षिता chikīrshitā	चिकीर्षिषीष्ट chikīrshishīṣhṭā	अचिकीर्षीत् āchikīrshīt
कृ kṛi	Int. चेक्रीय् chekrīy	चेक्रीयिष्यते chekrīyishyāte	अचेक्रीयिष्यत् āchekrīyishyata	चेक्रीयिता chekrīyitā	चेक्रीयिषीष्ट chekrīyishīṣhṭā	अचेक्रीयीष्ट āchekrīyishṭā

II. Root.	Base not strengthened.	Part. तत्ता, without इ.	Ger. त्वात्, Passive, without इ.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भृ	भृ	भूतः	भूत्वा	भूयते	भूयात्	अभूत्
bhū	bhū	bhūtaḥ	bhūtvā	bhūyāte	bhūyāt	ābhūt
तुद्	तुद्	तुच्चः	तुच्वा	तुद्यते	तुद्यात्	अतुत्
tud	tud	tunnāḥ	tutvā	tudyāte	tudyāt	ātutta
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्	अकीर्ते
kṛi	kṛi	kīrṇāḥ	kīrtvā	kīryāte	kīryāt	ākīrṣhṭa
दिष्	दिष्	द्युतः	द्युत्वा	दीव्यते	दीव्यात्	
div	div	dyūtaḥ	dyūtvā	dīvyāte ¹	dīvyāt	
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुषत्
push	push	puṣṭāḥ	puṣṭvā	puṣyāte	puṣyāt	āpuṣat
चुर	(चोरय)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूचुरत्
chur	(choray)	(choritāḥ)	(chorayitvā)	(choryāte)	(choryāt)	āchūchurat
सु	सु	सुतः	सुत्वा	सूयते	सूयात्	
su	su	sutāḥ	sutvā	sūyāte	sūyāt	
तन्	तन् & त	ततः	तत्वा ²	तन्यते ³	तन्यात्	अतत
tan	tan & ta	tatāḥ	tatvā	tanyāte	tanyāt	ātata
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयत्	
kṛi	kṛi	kṛitāḥ	kṛitvā	kṛiyāte	kṛiyāt	
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्	अद्विषत्
dvish	dvish	dvishṭāḥ	dvishṭvā	dvishyāte	dvishyāt	ādvikṣhat
हु	हु	हुतः	हुत्वा	हूयते	हूयात्	
hu	hu	hutāḥ	hutvā	hūyāte	hūyāt	
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्
rudh	rudh	ruddhāḥ	ruddhvā	rudhyāte	rudhyāt	ārudhat
कृ	Caus. कारय	कारितः	कारयित्वा	कार्यते	कार्यात्	अचीकरत्
kṛi	kāray	kāritāḥ	kārayitvā	kāryāte	kāryāt	āchīkarat
कृ	Des. चिकीर्ष	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्	
kṛi	chikīrṣh	chikīrṣhitāḥ	chikīrṣhitvā	chikīrṣhyāte	chikīrṣhyāt	
कृ	चेक्री	चेक्रीतः	चेक्रीत्वा	चेक्रीयते	चेक्रीयत्	
kṛi	chekrī	chekrītāḥ	chekrītvā	chekriyāte	chekriyāt	

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *ṣrij*, by changing इ into आ *ā*, like मि *mi*, by nasalization, like नञ् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज् ⁴	मार्ज्येति	अमार्ज्येत्	मार्जे	मार्जिषीह	
mṛij	mārj	mārjshyāti	āmārjshyat	mārṣhṭā	mārjishṭā	āmārjshṭ
	or मार्जिष्यति	मार्जिष्येति	अमार्जिष्येत्	मार्जिता	(मृषीह)	अमार्जित्
		mārjishyāti	āmārjishyat	mārjitā	(mṛikṣhṭā)	āmārjīt

¹ § 143.² Or तनित्वा *tanitvā*.³ Or तायते *tāyāte* (§ 391).⁴ Pāṇ. VII. 2, 114.

गूह्	गूह् ¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीह)	
guh	gūh	ghokshyāti	āghokshyāt	godhā	(ghukshīshṭā)	
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीह	अगूहीत्
		gūhishyāti	āgūhishyāt	gūhitā	gūhishīshṭā	āgūhīṭ
सृज्	सृज् ²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srīj	sraḥ	sraḥshyāti	āsraḥshyāt	sraṣṭā		āsraḥshīṭ
मि	मा ³	मास्यति	अमास्यत्	माता	मासीह	अमासीत्
mi	mā	māsyāti	āmāsyāt	mātā	māśīshṭā	āmāsīt
नञ्	नञ् ⁴	नक्ष्यति	अनक्ष्यत्	नष्टा		
naḥ	naḥ	naḥshyāti	ānaḥshyāt	naṣṭā		
संस्	संस् ⁵	संसिष्यते	असंसिष्यत्	संसिता	संसिषीह	असंसिह
sraṁs	sraṁs	sraṁsishyāte	āsraṁsishyāt	sraṁsitā	sraṁsishīshṭā	āsraṁsishīṭ
बन्ध्	बन्ध्	भक्ष्यति	अभक्ष्यत्	बन्धा		अभान्सीत्
bandh	bandh	bhantsyāti	ābhantsyāt	banddhā		ābhāntsīt

II. Root. Base not strengthened.		Part. त ta, without इ i.	Ger. त्वा tvā, without इ i.	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV. and II. Âtm.
मृज्	मृज्	मृष्टः	मृष्टा ⁶	मृज्यते	मृज्यात्		
mṛij	mṛij	mṛishṭāḥ	mṛishṭvā	mṛijyāte	mṛijyāt		
गूह्	गूह्	गूढः ⁷	गूढा ⁸	गुह्यते	गुह्यात्		अघुक्षत्
guh	guh	gūḍhāḥ	gūḍhvā	guhāte	guhāyāt		āghukshat
सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्		
srīj	srīj	sṛishṭāḥ	sṛishṭvā	sṛijyāte	sṛijyāt		
मि	मि	मितः	मित्रा	मीयते	मेयात्		
mi	mi	mitāḥ	mitvā	mīyāte	mēyāt		
नञ्	नञ्	नष्टः	नष्टा ⁹	नश्यते	नश्यात्	अनशत्	
naḥ	naḥ	naṣṭāḥ	naṣṭvā	naśyāte	naśyāt	ānaśat	
संस्	संस्	स्रस्तः ¹⁰	स्रस्ता ¹¹	स्रस्यते	स्रस्यात्	अस्रसत्	
sraṁs	sras	sraṣṭāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat	
बन्ध्	बन्ध्	बद्धः	बद्धा	बध्यते	बध्यात्		
bandh	badh	baddhāḥ	baddhvā	badhyāte	badhyāt		

¹ Pāṇ. vi. 4, 89.² Pāṇ. vi. 1, 58.³ Pāṇ. vi. 1, 50.⁴ Pāṇ. vii. 1, 60.⁵ Pāṇ. vi. 4, 24.⁶ But with इ i, मर्जित्वा mārjitvā, not मर्जित्वा mārjitvā.⁷ As to the long ऊū, see § 128.⁸ Or गूहित्वा gūhitvā, § 337, I. 2.⁹ Or नष्टा naṣṭvā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् sraṁs: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. vi. 4, 24, vārt. 1, 2). वृहि vṛih, वृंहति vṛimhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वहेयति varhayati, but वृंहिता vṛimhitā. रञ्ज rañj, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. vi. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvaadhātuka affixes; रजति rajati, &c. (Pāṇ. vi. 4, 26). अञ्च añch, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): अञ्चितः añchitah, worshipped; otherwise अक्तः aktaḥ or अञ्चितः añchitah, bent.

¹¹ Or संसित्वा sraṁsitvā.

Note—The verbs beginning with कुद् *kuḍ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ण् ण or य् य; कुद् *kuḍ*, to be bent, Fut. कुदिष्यति *kuḍishyāti*, Per. Fut. कुदिता *kuḍitā*, First Aor. अकुदीत् *akuḍī* (Pāṇ. I. 2, 1). विज् *viḥ*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect*.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं *isham* इष्व *ishva* इष्म *ishma* इषि *ishi* इष्वहि *ishvahi* इष्महि *ishmahi*
 ईः *īḥ* ईष्टं *ishṭam* ईष्ट *ishṭa* ईष्टाः *ishṭhāḥ* ईषाणां *ishāthām* इध्वं or इद्वं *idhvam* or *idhvam*
 ईत् *ī* ईष्टां *ishṭām* इषुः *ishuḥ* ईष्ट *ishṭa* ईषातां *ishātām* इषत *ishata*

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

सं *sam* स्व *sva* स्म *sma* सि *si* स्वहि *svahi* स्महि *smahi*
 सीः *sīḥ* { स्तं *stam* { स्त *sta* { स्याः *sthāḥ*
 { or तं *tam* { or त *ta* { or याः *thāḥ*
 सीत् *sīt* { स्तां *stām* सुः *suḥ* { स्त *sta*
 { or तां *tām* { or त *ta* सातां *sātām* सत *sata*

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-īḥ</i> (for सिषः <i>sish(a)ḥ</i>)	सिष्टं <i>s-ishṭam</i>	सिष्ट <i>s-ishṭa</i>
सीत् <i>s-īt</i> (for सिषत् <i>sish(a)t</i>)	सिष्टां <i>s-ishṭām</i>	सिषुः <i>s-ishuḥ</i>

4.

Fourth Form.

Lastly, there are some few verbs, ending in ज्ञ *ś*, श् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ṛi*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

सं <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>

ĀTMANEPADA.

सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>san̄ta</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लृ *lū*, to cut, अलाविषं *ālāvisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Ātmanepada. लृ *lū*, अलविषि *ālavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Ātm. अबोधिषि *ābodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant†. कण् *kaṇ*, to sound, अकाणिषं *ākāṇisham* or अकणिषं *ākaṇisham* (Pāṇ. VII. 2, 7); Ātm. अकणिषि *ākaṇishi*.

* Except अस् *asvi*, to swell, अश्वयिन् *asvayit*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). ऊर्णु *ūrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णुवीत् *aurṇāvīt*, or और्णुवीत् *aurṇavīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; जल् *jval*, to burn, अज्जालीत् *ājvalīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṇ*, to hurt, श्वास् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *āsyaṃt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षण् *kṣhaṇ*, to hurt, अक्षणीत् *ākṣhaṇīt*; श्वास् *śvas*, to breathe, अश्वसीत् *asvasīt*; अनय् *anay*, to minish, अनयीत् *anayīt*; रग् *rag*, to suspect, अरगीत् *āragīt*. दीधी *dīdhi*, to shine, वेधी *veḥi*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *ādaridīt*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिषि *ábubodhiṣisham*.

Intensives in य्य, if preceded by a consonant, *must*, certain denominatives in य्य *may*, drop their final य्य. If the intensive य्य is preceded by a vowel, य्य is left between the final vowel and the intermediate इ i. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhidy*; Aor. Âtm. अबेभिदिषि *ábebhidishi*. भू *bhú*, to be; Int. base बोभूय् *bohúy*; Aor. Âtm. अबोभूयिषि *ábohúyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिषं *ánamasy-isham* or अनमसिषं *ánamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षिप्सं *ákshaipsam*; शि *śi*, अशेषं *ásaisham* (Pân. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshīt* (Pân. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई *ī*, उ, ऊ *ū* (not in च् *ri*, Pân. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áseshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kri*, अकृषि *ákṛishi*. Final च् *ri* becomes ई *īr*.

§ 351. Terminations beginning with स्त् *st* or स्प् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैतं *ákshaip-tam*, 3. p. dual अक्षैतां *ákshaip-tām*, 2. p. plur. अक्षैत *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ákṛithāḥ*, 3. p. sing. अकृता *ákṛita*, of कृ *kri*, Âtm. But from मन्यते *mányate*, अमंस्त *ámansta*.

§ 352. The roots स्था *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pân. I. 2, 17). स्था *sthá*, उपास्थित *úpásthi-ta*; उपास्थिपातां *úpásthi-shátām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mí* (*mínāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dí*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pân. VI. 1, 50-51)*. Thus from मी *mí* and मि *mi*, अमास्त *amásta*; from दी *dí*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pân. I. 2, 14); अहत *ahata*, अहसातां *ahasátām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pân. I. 2, 13); अगत *agata* or अगंस्त *agaṁsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gaśishṭa* or गंसीष्ट *gaṁsishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pân. I. 2, 15); उपायत् *upáyata*, he espoused, or उपायंस्त *upáyamsta* (Pân. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pân. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sīt forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in **आ d**, or in diphthongs which take **आ d** as their substitute. This **आ d** remains unchanged. In the *Âtmanepada* these verbs take the Second Form.

§ 358. The verbs **मी mī**, to hurt, **मि mi**, to throw, and **ली lī**, to stick, in taking this form, change likewise their final vowels into **आ d**. Ex. **अमासिषं amāsisham**, I threw, and I hurt; **अलासिषं alāsisham** (or **अलैषं alaisham**). § 353.

§ 359. Three roots ending in **म् m** take this form; **यम् yam**, to hold, **रम् ram**, to rejoice, **नम् nam**, to bend, Aor. **अयंसिषं ayamsisham**, &c. (Pāṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in **इ ś** (as to **दृश् dṛś**, to see, cf. Pāṇ. III. 1, 47), **ष sh**, **स s**, **ह h**, preceded by any vowel but **अ**, **आ d**. They must be verbs which reject the intermediate **इ i**; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root **स्लिष् śliṣh** takes this form only if it means to embrace (Pāṇ. III. 1, 46); **अस्लिक्षत् aslikshat**. Other verbs, such as **पुष् push** and **शुष् sush**, are specially excepted. (§ 366.)

§ 362. The roots **दुह duh**, to milk, **दिह dih**, to anoint, **लिह lih**, to lick, **गुह guh**, to hide (Pāṇ. VII. 3, 73), may take in the *Âtmanepada*

था: thāh instead of **सथा: sathāh**.

वहि vahi instead of **सावहि sāvahi**.

त ta — **सत sata**.

ध्वं dhvam — **सध्वं sadhvam**.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. **दुह duh**; 2. p. sing. *Âtm.* **अदुग्धा: adugdhāh** or **अधुक्षथा: adhukshathāh**.

3. p. sing. *Âtm.* **अदुग्ध adugdha** or **अधुक्षत adhukshata**.

1. p. dual *Âtm.* **अदुह्वहि aduhvahi** or **अधुक्षवहि adhukshāvahi**.

2. p. plur. *Âtm.* **अधुग्ध्वं adhugdhvam** or **अधुक्षध्वं adhukshadhvam**.

FIRST AORIST.

First Form,

with intermediate **इ i**.

a. Verbs ending in a vowel; **लू lū**, to cut.

Vṛiddhi in *Parasmaipada*, *Guṇa* in *Âtmanepada*.

PARASMAIPADA.

1. **अलाविषं álāv-isham**

अलाविष्व álāv-ishva

अलाविष्म álāv-ishma

2. **अलावी: álāv-īh**

अलाविष्टं álāv-ishṭam

अलाविष्टा álāvī-shṭa

3. **अलावीत् álāv-īt**

अलाविष्टां álāv-ishṭām

अलाविषु: álāvī-shuḥ

ÂTMANEPADA.

1. **अलविषि álav-ishi**

अलविष्वहि álav-ishvahi

अलविष्महि álav-ishmahi

2. **अलविष्टा: álav-ishṭhāh**

अलविषायां álav-ishṭhām

अलविध्वं álav-idhvam or **द्वं-dhvam**

3. **अलविष्ट álav-ishṭa**

अलविषातां álav-ishṭām

अलविषत álav-ishata

b. Verbs ending in consonants; बुध् *budh*, to know
Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधयिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-iḥ</i>	अबोधिष्ठं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-īt</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

ÂTMANEPADA.

1. अबोधयिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्टाः <i>abodh-ishṭhāḥ</i>	अबोधिष्ठायां <i>abodh-ishṭhām</i>	अबोधिष्ध्वं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिष्ठातां <i>abodh-ishṭātām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

<i>akshaip-sam</i>	अक्षिप्स्व <i>akshaip-sva</i>	<i>akshaip-sma</i>
<i>akshaip-stḥ</i>	अक्षिप्तं <i>akshaip-tam</i> (§ 351)	<i>akshaip-ta</i>
<i>akshaip-stī</i>	अक्षिप्तां <i>akshaip-tām</i>	अक्षिपुः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्स्वहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्साः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	| <i>akshib-dhvam</i>
3. अक्षिप्त <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिपत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
2. अनैषीः <i>anaishīḥ</i>	अनैष्ठं <i>anaishṭam</i>	अनैष्ट <i>anaishṭa</i>
3. अनैषीत् <i>anaishīṭ</i>	अनैष्टां <i>anaishṭām</i>	अनैषुः <i>anaishuḥ</i>

ÂTMANEPADA.

1. अनेषि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्टाः <i>aneshṭhāḥ</i>	अनेष्ठायां <i>aneshṭhām</i>	अनेद् <i>aneshḍvam</i>
3. अनेष्ट <i>aneshṭa</i>	अनेष्ठातां <i>aneshṭātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च्च *ri*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
2. अकार्षीः <i>akārshīḥ</i>	अकार्ष्णं <i>akārshṇam</i>	अकार्ष्ण <i>akārshṇa</i>
3. अकार्षीत् <i>akārshīṭ</i>	अकार्ष्णां <i>akārshṇām</i>	अकार्षुः <i>akārshuḥ</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	' <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in कृ *ṛi*; स्तृ *strī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then कृ *ṛi* changed to ई *īr*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,
with इ *i*.

ÂTMANEPADA.
SINGULAR.

Second Form,
without इ *i*.

1. अस्तरिषि or अस्तरीषि <i>astarishi</i> or <i>astarishi</i>	अस्तीर्षि <i>astīrshi</i>
2. अस्तरिषाः or अस्तरीषाः <i>astarishāḥ</i> or <i>astarishāḥ</i>	अस्तीर्षाः <i>astīrshāḥ</i>
3. अस्तरिष्ट or अस्तरीष्ट <i>astarishṭa</i> or <i>astarishṭa</i>	अस्तीर्ष्ट <i>astīrshṭa</i>

DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि <i>astarishvahi</i> or <i>astarishvahi</i>	अस्तीर्ष्वहि <i>astīrshvahi</i>
2. अस्तरिषायां or अस्तरीषायां <i>astarishāthām</i> or <i>astarishāthām</i>	अस्तीर्षायां <i>astīrshāthām</i>
3. अस्तरिषातां or अस्तरीषातां <i>astarishātām</i> or <i>astarishātām</i>	अस्तीर्षातां <i>astīrshātām</i>

PLURAL.

1. अस्तरिष्वहि or अस्तरीष्वहि <i>astarishmahi</i> or <i>astarishmahi</i>	अस्तीर्ष्वहि <i>astīrshmahi</i>
2. अस्तरिष्वं or अस्तरीष्वं <i>astaridhvam</i> or <i>astaridhvam</i>	अस्तीर्ष्वं <i>astīrdhvam</i>
3. अस्तरिषत or अस्तरीषत <i>astarishata</i> or <i>astarishata</i>	अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate कृ *ṛi*; सृज् *srij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्राक्षं <i>asrāksham</i>	अस्राक्ष <i>asrākshva</i>	अस्राक्ष <i>asrākshma</i>
2. अस्राक्षीः <i>asrākshīḥ</i>	अस्राष्टं <i>asrāshṭam</i>	अस्राष्ट <i>asrāshṭa</i>
3. अस्राक्षीत् <i>asrākshīt</i>	अस्राष्टां <i>asrāshṭām</i>	अस्राक्षुः <i>asrākshuḥ</i>

ÂTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्ष्वहि <i>asṛikshmahi</i>
2. असृष्टाः	असृष्टायां <i>asṛikshāthām</i>	असृद्वं <i>asṛidhvam</i>
3. असृष्ट <i>asṛishṭa</i>	असृष्टातां <i>asṛikshātām</i>	असृक्षत <i>asṛikshata</i>

Verbs ending in ह् h; दह dah, to burn.

PARASMAIPADA.

1. अधाक्षं adháksham
2. अधाक्षीः adhákshīḥ
3. अधाक्षीत् adhákshīt

- अधाक्ष adhákshva
- अदाग्धं adágdham
- अदाग्धां adágdhām

- अधाक्ष adhákshma
- अदाग्ध adágdha
- अधाक्षुः adhákshuḥ

ÂTMANEPADA.

1. अधक्षि adhakshi
2. अदग्धाः adagdhāḥ
3. अदग्ध adagdha

- अधक्षहि adhakshvahi
- अधक्षायां adhakshāthām
- अधक्षातां adhakshātām

- अधक्षहि adhakshmahi
- अधग्ध्वं adhagdhvam
- अधक्षत adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yá, to go.

1. अयासिषं ayásisham
2. अयासीः ayásīḥ
3. अयासीत् ayásīt

- अयासिष्व ayásishva
- अयासिष्टं ayásishṭam
- अयासिष्टां ayásishṭām

- अयासिष्व ayásishma
- अयासिष्ट ayásishṭa
- अयासिषुः ayásishuḥ

नम् nam, to bend.

1. अनंसिषं anañsisham
2. अनंसीः anañsīḥ
3. अनंसीत् anañsīt

- अनंसिष्व anañsishva
- अनंसिष्टं anañsishṭam
- अनंसिष्टां anañsishṭām

- अनंसिष्व anañsishma
- अनंसिष्ट anañsishṭa
- अनंसिषुः anañsishuḥ

FIRST AORIST.

Fourth Form.

दिश् díś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham
2. अदिक्षः adikshaḥ
3. अदिक्षत् adikshat

- अदिक्षाव adikshāva
- अदिक्षतं adikshatam
- अदिक्षतां adikshatām

- अदिक्षाम adikshāma
- अदिक्षत adikshata
- अदिक्षन् adikshan

ÂTMANEPADA.

1. अदिक्षि adikshi
2. अदिक्षयाः adikshathāḥ
3. अदिक्षत adikshata

- अदिक्षावहि adikshāvahi
- अदिक्षायां adikshāthām
- अदिक्षातां adikshātām

- अदिक्षामहि adikshāmahi
- अदिक्षध्वं adikshadhvam
- अदिक्षन्त adikshanta

गुह guh, to hide.

PARASMAIPADA.

1. अघुक्षं aghuksham
2. अघुक्षः aghukshaḥ
3. अघुक्षत् aghukshat

- अघुक्षाव aghukshāva
- अघुक्षतं aghukshatam
- अघुक्षतां aghukshatām

- अघुक्षाम aghukshāma
- अघुक्षत aghukshata
- अघुक्षन् aghukshan

ÂTMANEPADA.

aghukshi अघुक्षवहि *aghukshāvahi* or अगुह्रहि *aguhvahi* अघुक्षामहि *aghukshāmahi*

2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūḍhāḥ* अघुक्षयां *aghukshāthām* अघुक्षध्वं or अघृदं ¹

3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्षतां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.

(§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं *alikhsham*

अलिक्षाव *alikhshāva*

अलिक्षाम *alikhshāma*

2. अलिक्षः *alikhshāḥ*

अलिक्षतं *alikhshatam*

अलिक्षत *alikhshata*

3. अलिक्षत् *alikhshat*

अलिक्षतां *alikhshātām*

अलिक्षन् *alikhshan*

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिह्रहि *alihvahi* अलिक्षामहि *alikhshāmahi*

2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्षयां *alikhshāthām* अलिक्षध्वं or अलीदं ²

3. अलिक्षत *alikhshata* or अलीढ *alīḍha* अलिक्षतां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुह्रहि *aduhvahi* अधुक्षामहि *adhukshāmahi*

2. अधुक्षयाः *adhukshathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षयां *adhukshāthām* अधुक्षध्वं or अधुग्धं ³

3. अधुक्षत *adhukshata* or अदुग्ध *adugdha* अधुक्षतां *adhukshātām* अधुक्षन्त *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi*

अधिक्षावहि or अदिह्रहि ⁴

अधिक्षामहि *adhikshāmahi*

2. अधिक्षयाः or अदिग्धाः ⁵

अधिक्षयां *adhikshāthām*

अधिक्षध्वं or अधिग्धं ⁶

3. अधिक्षत or अदिग्ध ⁷

अधिक्षतां *adhikshātām*

अधिक्षन्त *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

¹ *aghukshadhvam* or *agūḍhvam*.

³ *adhukshadhvam* or *adhugdhvam*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁷ *adhikshata* or *adigdha*.

² *alikhshadhvam* or *alīḍhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁶ *adhikshadhvam* or *adhigdhvam*.

सिञ्च *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. असिञ्चं *asiñcham*.

PARASMAIPADA.

1. असिञ्चं <i>asicham</i>	असिञ्चाव <i>asichāva</i>	असिञ्चाम <i>asichāma</i>
2. असिञ्चः <i>asichah</i>	असिञ्चतं <i>asichatam</i>	असिञ्चत <i>asichatu</i>
3. असिञ्चत् <i>asichat</i>	असिञ्चतां <i>asichatām</i>	असिञ्चन् <i>asichan</i>

ÂTMANEPADA.

1. असिञ्चे <i>asiche</i>	असिञ्चावहि <i>asichāvahi</i>	असिञ्चामहि <i>asichāmahi</i>
2. असिञ्चयाः <i>asichathāh</i>	असिञ्चेयां <i>asichethān</i>	असिञ्चध्वं <i>asichadhvam</i>
3. असिञ्चत <i>asichata</i>	असिञ्चेतां <i>asichetām</i>	असिञ्चन्त <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvuh</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ÂTMANEPADA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वयाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in आ *a*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वं *ahvam*; स्वि *svi* substitutes श्व *śva*, Aor. अश्वं *āśvam*. Roots ending in चृ *ri*, and the root दृश् *drīś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short अ *a*: मृ *sri*, to go, असरत् *asarat*; दृश् *drīś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्द *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatani*); अनेशं *aneśam*, I perished, Kâś. on Pāṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*. (Pāṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिञ्च *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपन्त *alipanta* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *ṛi*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs **सृ** *sri*, to go, **शास्** *sás*, to order, and **चु** *ri*, to go (**चारं** *āram*), in Par. and Âtm. (Pāṇ. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). **अभिदत्** *abhidat* or **अभैत्सीत्** *abhaitstī*.

Optionally, **जृ** *jri*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तभत्** *astabhat* or **अस्तम्भीत्** *astambhīt*), **मुच्** *mruch*, to go (**अमुचत्** *amruchat* or **अमोचीत्** *amrochīt*), **मुल्** *mluch*, to go, **गृच** *gruch*, to steal, **ग्लुच** *gluch*, to steal, **ग्लुचि** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुचीत्** *agluñchīt*), **श्रि** *sri*, to grow (irregularly **अश्रत्** *āśvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Âtmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाव <i>adāva</i>	अदाम <i>adāma</i>
2. अदाः <i>adāḥ</i>	अदातं <i>adātām</i>	अदात <i>adāta</i>
3. अदात् <i>adāt</i>	अदातां <i>adātām</i>	अदुः <i>aduḥ</i>

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

1. अभूव <i>abhūvam</i> *	अभूव <i>abhūva</i>	अभूम <i>abhūma</i>
2. अभूः <i>abhūḥ</i>	अभूतं <i>abhūtām</i>	अभूत <i>abhūta</i>
3. अभूत् <i>abhūt</i>	अभूतां <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, **घ्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण्** *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in **याः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्टाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय्** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur. †

§ 371. The primitive verbs which take this form are,

अ॒ग्नि *śri*, to go, द्रु *dru*, to run, स्रु *sru*, to flow, कम् *kam*, to love (Pân. III. 1, 48), if expressing the agent. Ex. अ॒ग्नि॒श्रियत् *asīśriyat*.

Optionally, श्रि *śvi*, to grow, धे *dhe*, to suck (Pân. III. 1, 49), if expressing the agent.

Ex. अ॒दधत् *adadhat*, § 364, (or अ॒धात् *adhāt* or अ॒धासीत् *adhāsīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अ॒ग्नि॒श्रियत् *asīśriyat*, he went. अ॒दुद्रुवत् *adudruvat*, he ran. अ॒सुस्रुवत् *asusruvat*, he flowed.

अ॒चकमत् *achakamat*, he loved. अ॒दधत् *adadhat*, he sucked. अ॒ग्नि॒श्रियत् *asīśriyat*, he grew; also Sec. Aor. अ॒श्रयत् *asvat* and First Aor. अ॒श्रयीत् *asvayīt* (Pân. III. 1, 49).

हे *hve*, to call, forms its Aor. Caus. अ॒जूहवत् *ajūhavat* (Pân. VI. 1, 32).

§ 372. The verbs in अय *ay* drop अय *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to चुरि *ri*; ईर् *īr* to चुरि *ri*. (Pân. VII. 4, 7.)

Thus मा॒दयति *mādayati* would become मद् *mad*, (Aor. अ॒मीमदं *amīmadam*.)

भे॒दयति *bhedayati* — — भिद् *bhid*, (Aor. अ॒बीभिदं *abībhīdam*.)

मो॒दयति *modayati* — — मुद् *mud*, (Aor. अ॒मूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process,* आ *ā*, ई *ī*, ए *e*, ऐ *ai*, ऊ *ū*, औ *o*, औ *au* are represented in the reduplicative syllable by अ॒, इ॒, इ॒, इ॒, उ॒, उ॒, उ॒.

मा॒लयति *mālayati*, अ॒ममा॒लं *amamālam*. टी॒कयति *tīkayati*, अ॒टि॒टी॒कं *aṭīṭīkam*.

लो॒कयति *lokayati*, अ॒लु॒लो॒कं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, चुरि *ri*. Here the tendency is to make the reduplicated base, with the augment, either — — or — —. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pân. VII. 4, 2, 3),

Certain denominatives: From मा॒ला *mālā*, a garland, is formed the denominative मा॒लयति *mālayati*, Red. Aor. अ॒ममा॒लत् *amamālat*; शा॒स् *sās*, Caus. शा॒सयति *sāsayati*, he punishes, Red. Aor. अ॒शशा॒सत् *aśśāsāt*.

Those with technical चुरि *ri*: बा॒ध् *bādḥ*, to hurt; Caus. बा॒धयति *bādhayati*; Aor. अब॒बाधत् *ababādhat*.

भ्रा॒ज् *bhrāj*, to shine, भा॒स् *bhās*, to shine, भा॒ष् *bhāsh*, to speak, दी॒प् *dīp*, to lighten, जी॒व् *jīv*, to live, मी॒ल् *mīl*, to meet, पी॒ड् *pīḍ*, to vex, shorten their vowel optionally. Ex. भ्रा॒ज् *bhrāj*; अब॒भ्राजत् *ababhrājat* or अबि॒भ्रजत् *abibhrajat* (§ 374).

† वे॒ष्टय् *veshṭay*, to surround, चे॒ष्टय् *chesṭay*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अव॒वेष्टत् *avaveshṭat* or अवि॒वेष्टत् *aviveshṭat*. द्यो॒तय् *dyotay*, to lighten, takes इ *i*; अ॒दि॒द्युतत् *adidyutat*.

long vowel (*achuchyutat*, not *achūchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, चृ *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ॐ — ॐ.

पच् *pach*, to cook, पाचयति *pācháyati*; अपीपचत् *ápípatchat**.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámámudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृत् *ávivritat*.

मृज् *mrij*, to cleanse, मार्जयति *mārjáyati*; अमीमृजत् *ámímrijat*.

कृत् *kṛt*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *áchikṛtat*†.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत् *áchuchyutat*.

स्वृ *svṛi*, to sound, स्वारयति *sváráyati*; असिस्वरत् *ásisvarat*.

2. ॐ ॐ —.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *árarakshat*‡.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical चृ *ri* or चृ *ri*, followed by a consonant, may optionally take the ॐ — ॐ or ॐ ॐ — forms.

* गणय् *gaṇáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájigaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative :

स्मृ *smṛi*, दृ *ḍṛi*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrād*, स्तृ *stṛi*, स्पश् *spas*.

स्मृ *smṛi*; Caus. स्मारयति *smāráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु; Caus. नावयति *nāváyati*, Des. नुनावयिषति *núnāvayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अवीवृत् *ávīvṛit* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *māṛjáyati*; अमीमृजत् *ámīmṛijat* or अममार्जत् *ámamāṛjat*.
 कृत् *kṛit*, to praise, कीर्तयति *kīrtáyati*; अचीकृत् *áchikṛit* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *áśáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-is*; and lastly, with augment and termination, आशिश् *áś-is-am*.

In the same manner, आर्चिच् *ārchicham*, औब्जिज् *aubhijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीपत् *ápīpyat* (instead of अपीपयत् *ápīpayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठयत् *átishṭhayat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रपत् *djighripat* or अजिघ्रयत् *djighrayat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्त्रयं <i>ásiśrayam</i>	अशिश्त्रयाव <i>ásiśrayáva</i>	अशिश्त्रयाम <i>ásiśrayāma</i>
2. अशिश्त्रयः <i>ásiśrayaḥ</i>	अशिश्त्रयतं <i>ásiśrayatam</i>	अशिश्त्रयत <i>ásiśrayata</i>
3. अशिश्त्रयत् <i>ásiśrayat</i>	अशिश्त्रयतां <i>ásiśrayatām</i>	अशिश्त्रयन् <i>ásiśrayan</i>

ĀTMANEPADA.

1. अशिश्त्रये <i>ásiśraye</i>	अशिश्त्रयावहि <i>ásiśrayāvahi</i>	अशिश्त्रयामहि <i>ásiśrayāmahī</i>
2. अशिश्त्रयथाः <i>ásiśrayathāḥ</i>	अशिश्त्रयेथां <i>ásiśrayethām</i>	अशिश्त्रयध्वं <i>ásiśrayadhvam</i>
3. अशिश्त्रयत <i>ásiśrayata</i>	अशिश्त्रयेतां <i>ásiśrayetām</i>	अशिश्त्रयन्त <i>ásiśrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate *इ i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in द् *d*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.

1. इष्यामि *ishyāmi*
2. इष्यसि *ishyāsi*
3. इष्यति *ishyāti*

DUAL.

- इष्यावः *ishyāvah*
- इष्यथः *ishyāthah*
- इष्यतः *ishyātah*

PLURAL.

- इष्यामः *ishyāmah*
- इष्यथ *ishyātha*
- इष्यन्ति *ishyānti*

ĀTMANEPAḌA.

1. इष्ये *ishyē*
2. इष्यसे *ishyāse*
3. इष्यते *ishyāte*

- इष्यावहे *ishyāvāhe*
- इष्येथे *ishyēthe*
- इष्येते *ishyēte*

- इष्यामहे *ishyāmahe*
- इष्यध्वे *ishyādhwē*
- इष्यन्ते *ishyānte*

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mṛkshyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to ऌ *ḷ*; गै *gai*, to sing, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, चृ *ṛi* and क्षृ *ṛi*, take Guṇa ; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛi*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, चृ *ṛi*, prosodially short, take Guṇa ; क्षृ *ṛi* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्यति *bhetsyāti*.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

DUAL.

- बोधिष्यावः *bodhishyāvaḥ*
बोधिष्यथः *bodhishyāthaḥ*
बोधिष्यतः *bodhishyātaḥ*

- बोधिष्यामः *bodhishyāmaḥ*
बोधिष्यथ *bodhishyātha*
बोधिष्यन्ति *bodhishyānti*

ÂTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvahe*
बोधिष्येथे *bodhishyēthe*
बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*
बोधिष्यध्वे *bodhishyādhwē*
बोधिष्यन्ते *bodhishyānte*

इ i, to go,
without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvaḥ*
एष्यथः *eshyāthaḥ*
एष्यतः *eshyātaḥ*

- एष्यामः *eshyāmaḥ*
एष्यथ *eshyātha*
एष्यन्ति *eshyānti*

ÂTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvahe*
एष्येथे *eshyēthe*
एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*
एष्यध्वे *eshyādhwē*
एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tvd class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्यां *ābodhishyam*
2. अबोधिष्यः *ābodhishyaḥ*
3. अबोधिष्यत् *ābodhishyat*

DUAL.

- अबोधिष्याव *ābodhishyāva*
अबोधिष्यतं *ābodhishyatam*
अबोधिष्यतां *ābodhishyatām*

PLURAL.

- अबोधिष्याम *ābodhishyāma*
अबोधिष्यत *ābodhishyata*
अबोधिष्यन् *ābodhishyan*

ÂTMANEPADA.

1. अबोधिष्ये *ābodhishye*
2. अबोधिष्यथाः *ābodhishyathāḥ*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*
अबोधिष्येथां *ābodhishyethām*
अबोधिष्येतां *ābodhishyetām*

- अबोधिष्यामहि *ābodhishyāmahi*
अबोधिष्यध्वं *ābodhishyadhvam*
अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्यां *aishyāṃ*
2. ऐष्यः *aishyaḥ*
3. ऐष्यात् *aishyat*

- ऐष्याव *aishyāva*
ऐष्यतं *aishyatam*
ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*
ऐष्यत *aishyata*
ऐष्यन् *aishyan*

ÂTMANEPADA.

1. ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahi</i>	ऐष्यामहि <i>aishyāmahi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetām</i>	ऐष्यन्त <i>aishyanta</i>

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmāḥ</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhve</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

1. बोधितास्मि <i>bodhitāsmi</i>
2. बोधितासि <i>bodhitāsi</i>
3. बोधिता <i>bodhitā</i>

DUAL.

बोधितास्वः <i>bodhitāsvaḥ</i>
बोधितास्यः <i>bodhitāsthaḥ</i>
बोधितारौ <i>bodhitārau</i>

PLURAL.

बोधितास्मः <i>bodhitāsmāḥ</i>
बोधितास्य <i>bodhitāstha</i>
बोधितारः <i>bodhitāraḥ</i>

ÂTMANEPADA.

1. बोधिताहे <i>bodhitāhe</i>	बोधितास्वहे <i>bodhitāsvahe</i>	बोधितास्महे <i>bodhitāsmāhe</i>
2. बोधितासे <i>bodhitāse</i>	बोधितासाथे <i>bodhitāsāthe</i>	बोधिताध्वे <i>bodhitādhve</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitāraḥ</i>

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvaḥ</i>	एतास्मः <i>etāsmāḥ</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

ÂTMANEPADA.

1. एताहे <i>etâhe</i>	एतास्वहे <i>etâsvahe</i>	एतास्महे <i>etâsmahe</i>
2. एतासे <i>etâse</i>	एतासाथे <i>etâsâthe</i>	एताध्वे <i>etâdhve</i>
3. एता <i>etâ</i>	एतारौ <i>etârau</i>	एतारः <i>etârah</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt.	यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,
	<i>yâm, yâh, yât, yâva, yâtam, yâtâm, yâma, yâta, yûh, we have</i>
Ben.	यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.
	<i>yâsam, yâh, yât, yâsva, yâstum, yâstâm, yâsma, yâsta, yâsuh.</i>

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास् यâss* and *यास्त यâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xvii. p. 594; and Pāṇ. viii. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय sîya* instead of *ईय îya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

Opt.	ईय, ईयाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,
	<i>îyâ, îthâh, îtâ, îvâhi, îyâthâm, îyâtâm, îmâhi, îdhvâm, îrân, we have</i>
Ben.	सीय, सीयाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.
	<i>sîyâ, sîsthâh, sîsthâ, sîvâhi, sîyâsthâm, sîyâstâm, sîmâhi, sîdhvâm, sîrân.</i>

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from भू *bhû*, Aor. अभविषि *abhavishi*, Ben. भविषीय *bhavishîya*; from स्तु *stu*, Opt. Âtm. स्तुवीत *stuvîta*, Aor. अस्तोष्ट *astoshṭa*, Ben. स्तोषीष्ट *stoshishṭa*; from क्री *krî*, Opt. Âtm. क्रीणीरन् *krîṇîran*, Aor. अक्रेषत् *akreshata*, Ben. क्रेपीरन् *kreshṭran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: चोरय् *choray*, Ben. चोरयासं *choryâsam*; but in Âtm. चोरयिषीय *chorayishîyâ*. Denominative bases in *य्य* drop *य्य* in the Ben. Par.: पुत्रीय् *putrîy*, Ben. पुत्रीयासं *putrîyâsam*; but in Âtm. पुत्रीयिषीय *putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्वासं *chityâsam*, Âtm. चेतिषीय *chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate इ *i*. The benedictive Âtmanepada generally takes intermediate इ *i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyāte*; Int. चेचीयते *chechīyāte*.

Final चृ *ri* is changed to रि *ri*. (Pāṇ. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyāte*. (The Intensive has चेक्रीयते *chekriyāte*, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ *ri* is actually strengthened by Guṇa, and appears as अर *ar*. (Pāṇ. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मयात् *smaryāt*; Pass. स्मयते *smaryāte*; Int. सास्मयते *sāsmaryāte*.

Also in चृ *ri*, to go; Ben. अयात् *aryāt*; Pass. अयते *aryāte*; Int. अरारयते *arāryāte*.

Final चृ *ri* is changed to ई *īr*, and, after labials, to ऊ *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तीयात् *stīryāt*; Pass. स्तीयते *stīryāte*; Int. तेस्तीयते *testīryāte*.

पृ *pṛi*, to fill; Ben. पूयात् *pūryāt*; Pass. पूयते *pūryāte*; Int. पोपूयते *popūryāte*.

Exceptions: शी *śi* is changed to शय *śay*.

शी *śi*, to lie down; (Ben. शयात् *śayyāt* does not occur, because the verb is Âtmanepadin);

Pass. शय्यते *śayyāte*; Int. शाशय्यते *śāśayyāte*. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pāṇ. VII. 4, 24.)

उह *ūh*, to understand, after prepositions, is shortened to उह *uh*. (Pāṇ. VII. 4, 23.)

Ben. ऊयात् *ūhyāt*; Pass. ऊयते *ūhyāte*.

Ben. समुयात् *samuhyāt*; Pass. समुयते *samuhyāte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyāte* or जन्यते *janyāte*;

Int. जाजायते *jājāyāte* or जंजन्यते *jañjanyāte*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyāte* or सन्यते *sanyāte*;

Int. सासायते *sāsāyāte* or संसन्यते *saṁsanyāte*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyāte* or खन्यते *khanyāte*;

Int. चाखायते *chākhāyāte* or चंखन्यते *chaṅkhanyāte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyāte* or तन्यते *tanyāte*; Int. तंतन्यते *tantanyāte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *ā*: ध्यै *dhyai*, ध्यायते *dhyāyāte*. Roots ending in आ *ā* retain it: पा *pā*, पायते *pāyāte*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial या *ya*. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called **घु ghu***, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyāte</i>	देदीयते <i>dedīyāte</i>	देयात् <i>deyāt</i>	प्रदाय <i>praddāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyāte</i>	मेमीयते <i>memīyāte</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthīyāte</i>	तेष्टीयते <i>teshṭhīyāte</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाय <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyāte</i>	जेगीयते <i>jegīyāte</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyāte</i>	पेपीयते <i>pepīyāte</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyāte</i>	जेहीयते <i>jehīyāte</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyāte</i>	सेपीयते <i>seshīyāte</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* †, to sleep; वञ् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यजदि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्चात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्तः *uktāḥ*; Ger. उक्त्वा *uktvd*.

The यजदि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* †, to cover; ह्वे *hve* †, to call; वद् *vad*, to speak; श्वि *śvi* †, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश्च *vraśch*, to cut; प्रश् *prachh*, to ask; भ्रज् *bhrajj*, to frv. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note †.

ग्रह् *grah*; Ben. गृह्णात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jarigrihyāte*.

§ 395. शास् *sās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyāte*; Part. शिष्टः *śishṭāḥ*; Ger. शिष्ट्वा *śishṭvd*; Aor. अशिषत् *ásishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots हुदान्, दाण्, दो, देह्, दुभान्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लयात् *gláyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असुषुपत् *asūshupat*.

॥ स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *vevīyāte*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोष्यते *śośūyāte* or शेष्वीयते *śeśvīyāte*. ह्वे *hve* forms Int. जोह्यते *johyāte* (Pāṇ. VI. 1, 33). In the intensive चाय् *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. 1, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. 1, 29).

from संस् *srañs*, Part. स्रस्तः *srastāḥ*, Pass. स्रस्यते *srasyāte*, Ben. स्रस्यात् *srasyāt*, Ger. स्रस्वा *srastvā*, Int. सनीस्रस्यते *santsrasyāte*, Aor. अस्रसत् *ásrasat*; from रंज् *rañj*, Ben. रज्यात् *rajyāt*, Pass. रज्यते *rajyāte*, Part. रक्तः *raktāḥ*, Ger. रक्ता *raktvā* (or रंक्ता *ranktvā*, Pāṇ. VI. 4, 32).

§ 396. With regard to the benedictive Âtm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Âtm. does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च् *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final च् *ri*, too, remains unchanged, and च् *ri* becomes ईर् *īr*, or, after labials, ऊर् *ūr*. क्षिप् *kship*, to throw, क्षिप्स्य *kshipsyā*; पू *pū*, to fill, पूष्य *pūshyā*.

Benedictive.

PARASMAIPADA.

1.	बुध्यास् <i>budhyāsva</i>	बुध्यास् <i>budhyāsva</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्त <i>budhyāsta</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstām</i>	बुध्यासुः

ÂTMANEPADA.

1. बोधिषीय <i>bodhishtyā</i>	बोधिषीवहि <i>bodhishtvāhi</i>	बोधिषीमहि <i>bodhishtmāhi</i>
2. बोधिषीष्ठाः <i>bodhishtshthāḥ</i>	बोधिषीयास्यां <i>bodhishtyāsthām</i>	बोधिषीध्वं <i>bodhishtdhvām</i>
3. बोधिषीष्ट <i>bodhishtshṭā</i>	बोधिषीयास्तां <i>bodhishtyāstām</i>	बोधिषीरन् <i>bodhishtīrān</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the Âtmanepada.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yā* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the Âtmanepada of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *nāhyate*, he binds; Pass. नह्यते *nahyāte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodhāy*, to make one know; बोध्यते *bodh-yāte*, he is made to know.

चोरय् *chorāy*, to steal; चोर्यते *chor-yāte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolūy*, to cut much; लोलूय्यते *lolūyyāte*, he is cut much.

Intensive bases ending in *य्य*, preceded by a consonant, drop their *य्य*.

बेभिद्य *bebhid̥y*, to sever; बेभिद्यते *bebhid̥yáte*, it is severed.

दीधी *dīdhī*, to shine, वेवी *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dīdhī*, दीध्यते *dīdhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

Pres. भूये <i>bhūyē</i>	भूयसे <i>bhūyāse</i>	भूयते <i>bhūyāte</i>
Impf. अभूये <i>ābhūye</i>	अभूयथाः <i>ābhūyathāḥ</i>	अभूयत <i>ābhūyata</i>
Opt. भूयेय <i>bhūyēya</i>	भूयेथाः <i>bhūyēthāḥ</i>	भूयेत <i>bhūyēta</i>
Imp. भूये <i>bhūyat</i>	भूयस्व <i>bhūyāsva</i>	भूयतां <i>bhūyātām</i>

DUAL.

Pres. भूयावहे <i>bhūyāvāhe</i>	भूयेथे <i>bhūyēthe</i>	भूयेते <i>bhūyēte</i>
Impf. अभूयावहि <i>ābhūyāvahi</i>	अभूयेथां <i>ābhūyēthām</i>	अभूयेतां <i>ābhūyētām</i>
Opt. भूयेवहि <i>bhūyēvahi</i>	भूयेयाथां <i>bhūyēyāthām</i>	भूयेयातां <i>bhūyēyātām</i>
Imp. भूयावहै <i>bhūyāvāhai</i>	भूयेथां <i>bhūyēthām</i>	भूयेतां <i>bhūyētām</i>

PLURAL.

Pres. भूयामहे <i>bhūyāmahe</i>	भूयध्वे <i>bhūyādhwē</i>	भूयन्ते <i>bhūyānte</i>
Impf. अभूयामहि <i>ābhūyāmahi</i>	अभूयध्वं <i>ābhūyādhvam</i>	अभूयन्त <i>ābhūyanta</i>
Opt. भूयेमहि <i>bhūyēmahi</i>	भूयेध्वं <i>bhūyēdhvam</i>	भूयेन् <i>bhūyēran</i>
Imp. भूयामहै <i>bhūyāmahai</i>	भूयध्वं <i>bhūyādhvam</i>	भूयन्तां <i>bhūyāntām</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, *यय* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The *यय* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs *अस्* *as* and *भू* *bhū* must be conjugated in the Âtmanepada, as well as *कृ* *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i*, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by one consonant.

Thus, instead of अलविष्ट *âlavishṭa*, we find अलावि *âlav-i*.

अबोधिष्ट <i>abodhishṭa</i> ,	—	अबोधि <i>abodh-i</i> .	} First Form.
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshep-i</i> .	
अनेष्ट <i>aneshṭa</i> ,	—	अनायि <i>anây-i</i> .	
अकृत <i>akṛita</i> ,	—	अकारि <i>akâr-i</i> .	
अदित <i>adita</i> ,	—	अदायि <i>adây-i</i> .	} Second Form.
अस्तौष्टे <i>astîrshṭa</i> ,	—	अस्तारि <i>astâr-i</i> .	
असृष्ट <i>asṛishṭa</i> ,	—	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagḍha</i> ,	—	अदाहि <i>adâh-i</i> .	
अदिक्षत <i>adikshata</i> ,	—	अदेशि <i>adeś-i</i> .	} Fourth Form.
अघुक्षत <i>aghukskata</i> ,	—	अगूहि <i>agûh-i</i> .	
अलिक्षत <i>alikhata</i> ,	—	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukskata</i> ,	—	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ *â* or diphthongs, take य *y* before the passive इ *i*.

दा *dâ*, अदायि *adây-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय *ay* (Chur, Caus. Denom. &c.) drop अय *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय *ay* may reappear, i.e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *râjay*, अराजि *arâji*.

In the other persons these verbs may either drop अय *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयिषि *abhāvishi*, अभावयिष्ठाः *abhāvishṭhâḥ*, अभावि *abhâvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठाः *abhāvayishṭhâḥ*, अभावि *abhâvi*.

§ 406. Intensive bases in य *y* add the passive इ *i*, without Guṇa.

Int. बोभूय् *bobhūy*, अबोभूयि *abobhūy-i*.

Intensive bases ending in य *y*, preceded by a consonant, drop य *y*, and refuse Guṇa.

Int. बेभिद्य् *bebhid-y*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिमि *abubodhimi*.

* This would follow if *kartari* extends to Pân. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, ¹⁰.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभाजि *abhāji*. (Pāṇ. VI. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>alavishmahi</i>
अलविष्ठाः <i>alavishṭhāḥ</i>	अलविषायां <i>alavishāthām</i>	अलविध्वं or °दुं <i>alavidhvam</i> or - <i>dhvam</i>
अलावि <i>alāvi</i>	अलविषातां <i>alavishātām</i>	अलविषत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिये *bodhishyē*, I shall be known.

Cond. अबोधिये *abodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishīyā*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drīś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

- Sing. 1. pers. अलाविषि *alāvi-shi*, by the side of अलविषि *alāvi-shi*.
 2. अलाविष्ठाः *alāvi-shṭhāḥ*, — — अलविष्ठाः *alāvi-shṭhāḥ*.
 3. अलावि *alāvi*, — — अलावि *alāvi*.

Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.

3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.

Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.

2. अलाविध्वं *alāvi-dhvam* or ^०द्वं-*dhvam* — अलविध्वं *alāvi-dhvam* or ^०द्वं.

3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.

Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.

Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence

Aor. अचायिषि *achāyishi*, besides अचेयि *acheshi*, &c.

Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायिताहे *chāyitāhe*, — चेताहे *chetāhe*.

Ben. चायिषीय *chāyishīya*, — चेषीय *cheshīya*.

From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence

Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.

Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsyē*.

Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsyē*.

Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.

Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāśīya*.

From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence

Aor. अध्वारिषि *adhvārishi*, besides अध्वृषि *adhvṛishi* or अध्वरिषि *adhvārishi*.

Fut. ध्वारिष्ये *dhvārishye*, — ध्वरिष्ये *dhvārishye*.

Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वर्ताहे *dhvārtāhe*.

Ben. ध्वारिषीय *dhvārishīya*, — ध्वृषीय *dhvṛishīya* or ध्वरिषीय *dhvārishīya**.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghdni*; hence

Aor. अघानिषि *aghdnishi*, besides (अवधिषि *avudhishi*). Pāṇ. vi. 4, 62 †.

Fut. यानिष्ये *ghānishye*, — हनिष्ये *hanishye*.

Per. Fut. यानिताहे *ghānitāhe*, — हंताहे *hantāhe*.

Ben. यानिषीय *ghānishīya*, — (वधिषीय *vadhishīya*).

From दृश् *drīś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence

Aor. अदर्शिषि *adarśishi*, besides अदृक्षि *adrīkshi*.

Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.

Per. Fut. दर्शिताहे *darśitāhe*, — द्रष्टाहे *drashtāhe*.

Ben. दर्शिषीय *darśishīya*, — दृक्षीय *drīkshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhiṣhi*, besides अग्रहीषि *agrahīṣhi*.

Fut. ग्राहिष्ये *grāhiṣhye*, — ग्रहीष्ये *grahīṣhye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grahītāhe*.

Ben. ग्राहिषीय *grāhiṣhīya*, — ग्रहीषीय *grahīṣhīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramiṣhi* or अरामिषि *arāmiṣhi*, besides अरमयिषि *aramayishhi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सतां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिष्ट *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūriṣṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of 'Tan), अतायि *atāyi* or अतायिष्ट *atāyishṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikarṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. 1, 173.) Thus

भवंति	भवंत्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvātā</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tudān</i>	<i>tudāntam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्त्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyānti</i>	<i>dīvyānt</i>	<i>dīryan</i>	<i>dīvyantam</i>	<i>dīvyātā</i>

चोरयन्ति	चोरयन्त्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>choráyanti</i>	<i>choráyant</i>	<i>choráyan</i>	<i>choráyantam</i>	<i>choráyatā</i>
सुन्वन्ति	सुन्वन्त्	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvánti</i>	<i>sunvánt</i>	<i>sunván</i>	<i>sunvántam</i>	<i>sunvatā</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvánti</i>	<i>tanvánt</i>	<i>tanván</i>	<i>tanvántam</i>	<i>tanvatā</i>
क्रीणन्ति	क्रीणन्त्	क्रीणन्	क्रीणन्तं	क्रीणता &c.
<i>krīṇánti</i>	<i>krīṇánt</i>	<i>krīṇán</i>	<i>krīṇántam</i>	<i>krīṇatā</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c.
<i>adánti</i>	<i>adánt</i>	<i>adán</i>	<i>adántam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>júhvati</i>	<i>júhvat</i>	<i>júhvat</i>	<i>júhvatam</i>	<i>júhvatā</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c.
<i>rundhánti</i>	<i>rundhánt</i>	<i>rundhán</i>	<i>rundhántam</i>	<i>rundhatā</i>
बोभुवन्ति Intens.	बोभुवन्त्	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bóbhuvati</i>	<i>bóbhuvat</i>	<i>bóbhuván</i>	<i>bóbhuvatam</i>	<i>bóbhuvatā</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyánti</i>	<i>bhavishyánt</i>	<i>bhavishyán</i>	<i>bhavishyántam</i>	<i>bhavishyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् *s*, as it is always followed by a vowel, is changed to ष *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uh*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः	बभूवुषा	बभूवान्	बभूवांसं	बभूवद्भिः
<i>babhūvūḥ</i>	<i>babhūvúṣā</i>	<i>babhūvān</i>	<i>babhūvāṁsam</i>	<i>babhūvādbhīḥ</i>
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवद्भिः
<i>ninyūḥ</i>	<i>ninyúṣā</i>	<i>ninīvān</i>	<i>ninīvāṁsam</i>	<i>ninīvādbhīḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वींसं	तुतुद्वद्भिः
<i>tutudūḥ</i>	<i>tutudúṣā</i>	<i>tutudvān</i>	<i>tutudvāṁsam</i>	<i>tutudvādbhīḥ</i>
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवद्भिः
<i>didivūḥ</i>	<i>didivúṣā</i>	<i>didivān</i>	<i>didivāṁsam</i>	<i>didivādbhīḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवद्भिः
<i>chorayāmsūḥ</i>	<i>chorayāmsúṣā</i>	<i>chorayānāsivān</i>	<i>chorayānāsivāṁsam</i>	<i>chorayānāsivādbhīḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvúḥ</i>	सुषुवुषा <i>sushuvúshā</i>	सुषुवान् <i>sushuvān</i>	सुषुवांसं <i>sushuvāmsam</i>	सुषुवद्भिः <i>sushuvádbhiḥ</i>
तेनुः <i>tenúḥ</i>	तेनुषा <i>tenúshā</i>	तेनिवान् <i>tenivān</i>	तेनिवांसं <i>tenivāmsam</i>	तेनिवद्भिः <i>tenivádbhiḥ</i>
चिक्रियुः <i>chikriyúḥ</i>	चिक्रियुषा <i>chikriyúshā</i>	चिक्रीवान् <i>chikrivān</i>	चिक्रीवांसं <i>chikrivāmsam</i>	चिक्रीवद्भिः <i>chikrivádbhiḥ</i>
आदुः <i>ádúḥ</i>	आदुषा <i>ádúshā</i>	आदिवान् <i>ādivān</i>	आदिवांसं <i>ādivāmsam</i>	आदिवद्भिः <i>ādivádbhiḥ</i>
जुहुवुः <i>juhuvúḥ</i>	जुहुवुषा <i>juhuvúshā</i>	जुहुवान् <i>juhuvān</i>	जुहुवांसं <i>juhuvāmsam</i>	जुहुवद्भिः <i>juhuvádbhiḥ</i>
रुरुधुः <i>rurudhúḥ</i>	रुरुधुषा <i>rurudhúshā</i>	रुरुध्वान् <i>rurudhvān</i>	रुरुध्वांसं <i>rurudhvāmsam</i>	रुरुध्वद्भिः <i>rurudhvádbhiḥ</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
गम् <i>gam</i>	जग्मुः <i>jagmúḥ</i>	जग्मुषा <i>jagmúshā</i>	जग्मिवान् or जगन्वान् * <i>jagmivān or jaganvān</i>	जग्मिवांसं <i>jagmivāmsam</i>	जग्मिवद्भिः <i>jagmivádbhiḥ</i>
हन् <i>han</i>	जघ्मुः <i>jaghnúḥ</i>	जघ्मुषा <i>jaghnúshā</i>	जघ्मिवान् or जघन्वान् <i>jaghnivān or jaghanvān</i>	जघ्मिवांसं <i>jaghnivāmsam</i>	जघ्मिवद्भिः <i>jaghnivádbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividúḥ</i>	विविदुषा <i>vividúshā</i>	विविद्वान् or विविदिवान् <i>vividvān or vividivān</i>	विविद्वांसं <i>vividvāmsam</i>	विविद्वद्भिः <i>vividvádbhiḥ</i>
विष् <i>viś</i>	विविशुः <i>viviśúḥ</i>	विविशुषा <i>viviśúshā</i>	विविश्वान् or विविशिवान् <i>viviśvān or viviśivān</i>	विविश्वांसं <i>viviśvāmsam</i>	विविश्वद्भिः <i>viviśvádbhiḥ</i>
दृश् <i>drīś</i>	ददृशुः <i>dadrīśúḥ</i>	ददृशुषा <i>dadrīśúshā</i>	ददृश्वान् or ददृशिवान् <i>dadrīśvān or dadrīśivān</i>	ददृश्वांसं <i>dadrīśvāmsam</i>	ददृश्वद्भिः <i>dadrīśvádbhiḥ</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *āna*.

बभूवरे *babhūviré*—बभूवान् *babhūvānāḥ*

चक्ररे *chakriré*—चक्राणः *chakrāṇāḥ*

ददरे *dadiré*—ददानः *dadānāḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मानः *mānaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ānaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवन्ते *bháva-nte*—भवमानः *bháva-mánaḥ*
 तुदन्ते *tudá-nte*—तुदमानः *tudá-mánaḥ*
 दीव्यन्ते *dīvyā-nte*—दीव्यमानः *dīvyā-mánaḥ*
 चोरयन्ते *choráya-nte*—चोरयमाणः *choráya-māṇaḥ*

Pass. तुद्यन्ते *tudyá-nte*—तुद्यमानः *tudyá-mánaḥ*

Caus. भावयन्ते *bhāváyā-nte*—भावयमानः *bhāváyā-mánaḥ*

Des. बुभूषन्ते *búbhúsha-nte*—बुभूषमाणः *búbhúsha-māṇaḥ*

Int. बोधयन्ते *bodháyā-nte*—बोधयमानः *bodháyā-mánaḥ*

Second Division.

सुन्वन्ते *sunv-áte*—सुन्वानः *sunv-ánāḥ*
 आप्नुवन्ते *āpnuv-áte*—आप्नुवानः *āpnuv-ānu*
 तन्वन्ते *tanv-áte*—तन्वानः *tanv-ánāḥ*
 क्रीणन्ते *kṛiṇ-áte*—क्रीणानः *kṛiṇ-ánāḥ*
 षदन्ते *ad-áte*—षदानः *ad-ánāḥ*
 जुह्वन्ते *júhv-ate*—जुह्वानः *júhv-ánāḥ*
 रुन्धन्ते *rundh-áte*—रुन्धानः *rundh-ánāḥ*

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

भविष्यन्ते *bhavishyá-nte*—भविष्यमाणः *bhavishyá-māṇaḥ*
 नेष्यन्ते *neshyá-nte*—नेष्यमाणः *neshyá-māṇaḥ*
 तोष्यन्ते *totsyá-nte*—तोष्यमानः *totsyá-mánaḥ*
 एधिष्यन्ते *edhishyá-nte*—एधिष्यमाणः *edhishyá-māṇaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयन्ते *bhúyā-nte*—भूयमानः *bhúyā-mánaḥ* भाविष्यन्ते—भाविष्यमाणः
 बुध्यन्ते *budhyá-nte*—बुध्यमानः *budhyá-mánaḥ* *bhāvishyá-nte*—*bhāvishyá-māṇaḥ*
 स्तूयन्ते *stúyā-nte*—स्तूयमानः *stúyā-mánaḥ* नायिष्यन्ते—नायिष्यमाणः
 क्रियन्ते *kriyá-nte*—क्रियमाणः *kriyá-māṇaḥ* *náyishyá-nte*—*náyishyá-māṇaḥ*
 भाष्यन्ते *bhāváyā-nte*—भाष्यमानः *bhāváyā-mánaḥ* Or like the Part. Fut. *Ātm.*

The Past Participle Passive in तः táḥ and the Gerund in त्वा tvā.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udatta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kṛi*, कृत्वा *kṛitvā*, having done. पू *pú*, पूत्वा *pútvā* or, from पू *pún*, पवित्रा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that **त्वा** *tvā* without intermediate **इ** *i* weakens, with intermediate **इ** *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations **त** *ta* and **त्वा** *tvā* together, as they agree to a great extent, though not altogether.

I. **तः** *tāḥ* and **त्वा** *tvā*, with intermediate **इ** *i*.

§ 424. If **तः** *tāḥ* takes intermediate **इ** *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before **त्वा** *tvā* is regular.

शी *śī*, to lie down, **शयितः** *śayitāḥ* (Pāṇ. I. 2, 19); **शयित्वा** *śayitvā*.

खिद् *khvid*, to sweat, **खेदितः** *sveditāḥ* or **खिन्नः** *svinnāḥ*; **खेदित्वा** *sveditvā*.

मिद् *mid*, to be soft, **मेदितः** *meditāḥ*; **मेदित्वा** *meditvā*.

खिद् *khvid*, to drip, **खेदितः** *kshveditāḥ*; **खेदित्वा** *kshveditvā*.

धृप् *dhṛish*, to dare, **धर्षितः** *dharshitāḥ*; **धर्षित्वा** *dharshitvā*.

मृप् *mṛish*, to bear, **मर्षितः** *marshitāḥ* (patient), (Pāṇ. I. 2, 20); **मर्षित्वा** *marshitvā*.

पू *pū*, to purify, **पवितः** *pavitāḥ* (Pāṇ. I. 2, 22); **पवित्वा** *pavitvā*, from **पूङ्** *pūṅ*. See No. 156.

§ 425. Verbs with penultimate **उ** *u* may or may not take Guṇa before **त** *ta* with intermediate **इ** *i*, if they are used impersonally.

द्युत् *dyut*, to shine, **द्युतितं** *dyutitām* or **द्योतितं** *dyotitām*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If **त्वा** *tvā* takes intermediate **इ** *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. **वृत्** *ṛit*, to exist, **वर्तित्वा** *varitvā*. **संस्** *sraṁs*, to fall, **संसित्वा** *sraṁsitvā* (Pāṇ. I. 2, 23). **पू** *pū* (i. e. **पूङ्** *pūṅ*), to purify, **पवित्वा** *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except **य** *y* or **व** *v*, preceded by **इ**, **ई** *i* or **उ**, **ऊ** *ū*, take Guṇa optionally (Pāṇ. I. 2, 26): **द्युत्** *dyut*, to shine, **द्योतित्वा** *dyotitvā* or **द्युतित्वा** *dyutitvā*. The same option applies to **तृप्** *trish*, to thirst; **मृप्** *mṛish*, to bear; **कृष्** *kṛś*, to attenuate (Pāṇ. I. 2, 25); **तृषित्वा** *trishitvā* or **तर्षित्वा** *tarshitvā*.

§ 427. Though taking intermediate **इ** *i*, **त्वा** *tvā* does not produce Guṇa, but, if possible, weakens the base, in **रुद्** *rud*, to cry, **रुदित्वा** *ruditvā* (Pāṇ. I. 2, 8); **विद्** *vid*, to know, **विदित्वा** *viditvā*; **मुप्** *mush*, to steal, **मुषित्वा** *mushitvā*; **ग्रह्** *grah*, to take, **गृहीत्वा** *grihitvā*; **मृद्** *mṛid*, to delight, **मृदित्वा** *mṛiditvā* (Pāṇ. I. 2, 7); **मृद्** *mṛid*, to rub, **मृदित्वा** *mṛiditvā*; **गुप्** *gudh*, to cover, **गुषित्वा** *gudhitvā*; **क्लिष्** *kliś*, to hurt, **क्लिषित्वा** *kliśitvā*; **वद्** *vad*, to speak, **उदित्वा** *uditvā*; **वस्** *vas*, to dwell, **उषित्वा** *ushitvā*.

§ 428. Roots ending in **थ** *th* or **प्** *ph*, preceded by a nasal, may or may not drop the nasal before **त्वा** *tvā* (Pāṇ. I. 2, 23); **ग्रथित्वा** *granthitvā* or **ग्रथित्वा** *grathitvā*, having twisted. The same applies to the roots **वञ्च्** *vañch*, to cheat, and **लुञ्च्** *luñch*, to pluck (Pāṇ. I. 2, 24); **वञ्चित्वा** *vañchitvā* or **वञ्चित्वा** *vachitvā*.

II. **तः** *tāḥ* and **त्वा** *tvā*, without intermediate **इ** *i*.

§ 429. Roots ending in nasals lengthen their vowel before **तः** *tāḥ* and **त्वा** *tvā* (Pāṇ. VI. 4, 15). **शम्** *śam*, to rest, **शातः** *śantāḥ*, **शान्त्वा** *śantvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before **त्वा** *tvā* (Pāṇ. VI. 4, 18). **क्रम्** *kram*, **क्रातः** *krantāḥ*, **क्रान्त्वा** *krantvā* or **क्रान्त्वा** *krantvā*; also **क्रमित्वा** *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before **तः** *tāḥ* and **त्वा** *tvā*. (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatāḥ*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratāḥ*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natāḥ*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatāḥ*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatāḥ*, गत्वा *gatvā*; मन् *man*, to think, मतः *matāḥ*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatāḥ*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत्य *pramātya* (Pāṇ. vi. 4, 38); those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragātya* or प्रगम्य *pragāmya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jatāḥ*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātāḥ*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātāḥ*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute श् *ś* and ऊ *ū*. (Pāṇ. vi. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्टः *prishṭāḥ* (§ 125), पृष्ट्वा *prishṭvā*; दिव् *div*, to play, द्युनः *dyūnaḥ*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pāṇ. vi. 4, 21.)

मुर्छ् *murchh*, to faint, मूर्तः *mūrtaḥ*; तूर्व् *turv*, to strike, तूर्णः *tūrṇaḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pāṇ. vi. 4, 20.)

ज्वर् *jvar*, to ail, जूर्णः *jūrṇaḥ*, जूर्त्वा *jūrtvā*; त्वर् *tvav*, to hasten, तूर्णः *tūrṇaḥ*, तूर्त्वा *tūrtvā*;

स्त्रिव् *sriv*, to dry, सूतः *srūtaḥ*, सूत्वा *srūtvā*; ष्व *av*, to protect, ऊतः *ūtaḥ*, ऊत्वा *ūtva*;

मव् *mav*, to bind, मूतः *mūtaḥ*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यातः *dhyātāḥ*, ध्यात्वा *dhyātvā*; or ई *i*; गै *gai*, to sing, गीतः *gītāḥ*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *i*; पा *pā*, to drink, पीतः *pītāḥ*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhītāḥ*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditāḥ*, दित्वा *ditvā* (Pāṇ. vii. 4, 40); सो *so*, to finish, सितः *sitāḥ*, सित्वा *sitvā*; मा *mā*, to measure, मितः *mitāḥ*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthitāḥ*, स्थित्वा *sthitvā*; धा *dhā*, to place, हितः *hitāḥ*, हित्वा *hitvā* (Pāṇ. vii. 4, 42); हा *hā*, to leave (हीनः *hīnaḥ*), हित्वा *hitvā* (Pāṇ. vii. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*.

शो *śo*, शितः *śitāḥ* or शातः *śātāḥ*, शित्वा *śitvā* or शात्वा *śātvā* (Pāṇ. vii. 4, 41).

§ 436. Exceptional forms :

दा *dā*, to give, forms दत्तः *dattaḥ*†, दत्त्वा *dattvā* (Pāṇ. vii. 4, 46).

स्प्राय् *sphāy*, to grow, forms स्फ्रीतः *sphītāḥ* (Pāṇ. vi. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītāḥ* (Pāṇ. vi. 1, 23) and प्रस्तीमः *prastīmāḥ* (Pāṇ. viii. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śīnaḥ*, and शीतः *śītāḥ*, cold; but संश्यानः *saṁśyānaḥ*, rolled up (Pāṇ. vi. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnaḥ*; but प्यानः *pyānaḥ* after certain prepositions (Pāṇ. vi. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *taḥ* and त्वा *tvā* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattaḥ*, प्रत्तः *prattaḥ*; सुदत्तः *sudattaḥ*, सूत्तः *sūttaḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345,¹⁰) lose it before तः *taḥ* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastaḥ*, स्रस्त्वा *srastvā*.

But स्कंद *skand*, to stride, forms its gerund स्कंत्वा *skantvā*, and स्यंद *syand*, to flow, स्यंत्वा *syantvā* (Pân. vi. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannaḥ*, स्यन्नः *syannaḥ*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pân. vi. 4, 32). नष्टा *naṁśtvā* or नष्टा *nashṭvā* (but only नष्टः *nashṭaḥ*); रक्ता *raṁktvā* or रक्ता *raktvā* (but only रक्तः *raktaḥ*); मज्ज् *majj*, to dive, मंक्ता *maṁktvā* or मक्ता *maktvā* (Pân. vii. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitaḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitaḥ*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritaḥ*, चर्कित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लृ *lū*, to cut, लूनः *lūnaḥ* (Dhâtupâṭha 31, 13; Pân. viii. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जिनः *jīnaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhâtupâṭha 26, 23-35; Pân. viii. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in च् *ṛi*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *stṛi*, स्तीर्यः *stīrṇaḥ*, spread; शीर्यः *śīrṇaḥ*, injured; दीर्यः *dīrṇaḥ*, torn; जीर्यः *jīrṇaḥ*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chhid*, छिन्नः *chhinnaḥ*, cut. But मद *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pân. viii. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhâtupâṭha with

an indicative ओ *o*; भुज् *bhuj* (भुजो *bhujo*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in जा *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to ञ *ñ* (Pân. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānah*, faded. Except ध्ये *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pân. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pân. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pân. VII. 2, 27); while the participle of प्र *pr* is said to be पूतः *pūtaḥ* (Pân. VIII. 2, 57); क्षीणः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvāḥ*, ripe; शुष्कः *śuṣhkaḥ*, dry (Pân. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीमः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshivāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtāḥ*, done, becomes कृतवान् *kṛtāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtāvān*, he has made the mat; or in the feminine सा कृतवती *sā kṛtavatī*, and in the neuter तत्कृतवत् *tat kṛtavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त् *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakṣhiya*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय** *ay* before **य** *ya* (Pāṇ. VI. 4, 56): **संगमयति** *saṅgamáyati*, **संगमय्य** *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *táráyati*, **प्रताये** *pratáyā*, having caused to advance. **प्रापयति** *prápáyati* forms **प्राप्य** *prápya* and **प्रापय्य** *prápáyya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392*), **मा** *má*, to measure, **स्था** *sthá*, to stand, **गा** *gá*, to sing or to go, **पा** *pá*, to drink or to protect, **हा** *há*, to leave, **सो** *so*, to finish, take **आ** *á*, not **ई** *í* (Pāṇ. VI. 4, 69). **दो** *do*, to cut, **अवदाय** *avaḍáyā*; **स्था** *sthá*, **प्रस्थाय** *prastháya*. But **पा** *pá*, to drink, may form **प्रपाय** *prapáyā* or **प्रपीय** *prapíya* (Sār.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇámya* or **प्रणत** *praṇátya*; **गम्** *gam*, to go, **आगम्य** *ágámya* or **आगत** *ágátya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहत** *prahátya*; **तन्** *tan*, **प्रतप्त** *pratáptya*†. **खन्** *khan* and **जन्** *jan* form **खन्य** *khánya* or **खाय** *kháya*, **जन्य** *jánya* or **जाय** *jáyā*.

§ 450. Verbs ending in **ञ्** *ñ* change it to **ईर्** *ír*, and, after labials, into **ऊर्** *úr*. Ex. **वित्तीय** *vitítya*, having crossed; **संपूर्ये** *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāra ṇ. Thus **वे** *ve*, to weave, forms **प्रवाय** *praváyā*; **ज्या** *jyá*, to fail, **उपज्याय** *upajyáyā*; **व्ये** *vye*, to cover, **प्रव्याय** *pravyáyā*, but after **परि** *pari* optionally **परिव्याय** *parivyáyā* or **परिवीय** *parivítya* (Pāṇ. VI. 1, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *í* into **आ** *á*. Thus **मी** *mí*, **मीनाति** *mínáti*, he destroys, and **मि** *mi*, **मिनोति** *minóti*, he throws, form **निमाय** *nimáyā* **दो** *dí*, to destroy, **उपदाय** *upadáyā*; **लो** *li*, to melt, optionally **विलाय** *viláyā* or **विलीय** *rilítya* (Pāṇ. VI. 1, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāḥ), क्षनीयः aníyah, and यः yáh (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः** *kartavyah*, **करणीयः** *karaṇíyah*, **कार्यः** *káryah*†, faciendus. Ex. **धर्मस्त्वया कर्तव्यः** *dharmaḥ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs : रमिर्धमिनमो हंतिरनुदात्ता गमिर्मेनिः । तनु क्षण क्षिण् क्षणुकणु वनु मनु तृणु घृणु ॥

‡ Another suffix for forming verbal adjectives is **एलिमः** *elímah*, which is, however, of rare occurrence; **पक्** *pach*, to cook, **पक्षेलिमा माषाः** *pachelímá mṣháh*, beans fit to cook; **भिदेलिमः** *bhidelímah*, briclike, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyah</i>	दानीयः <i>dānīyah</i>	देयः <i>dēyah</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyah</i>	गानीयः <i>gānīyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyah</i>	जयनीयः <i>jayantīyah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyah</i>	भवनीयः <i>bhavantīyah</i>	भव्यः <i>bhāvīyah</i>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyah</i>	करणीयः <i>karaṇīyah</i>	कार्यः <i>kāryah</i>
जृ <i>jṛi</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyah</i>	जरणीयः <i>jaranīyah</i>	जारीयः <i>jāryah</i>
क्षिद् <i>kshvid</i> , to sweat	क्षेदिता <i>kshveditā</i>	क्षेदितव्यः <i>kshveditavyah</i>	क्षेदनीयः <i>kshredanīyah</i>	क्षेद्यः <i>kshvedīyah</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyah</i>	बोधनीयः <i>bodhaniyah</i>	बोध्यः <i>bodhyah</i>
कृष् <i>kṛish</i> , to draw	कर्हा or क्रहा ¹	कर्ह्यः or क्रह्यः ²	कर्षणीयः <i>karshanīyah</i>	कृष्यः <i>kṛishyah</i> ³
कुच <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyah</i>	कुचनीयः <i>kuchanīyah</i>	कुच्यः <i>kuchyah</i> ⁴
मिह् <i>mih</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyah</i>	मेहनीयः <i>mehaniyah</i>	मेह्यः <i>mehyah</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyah</i>	गमनीयः <i>gamanīyah</i>	गम्यः <i>gamyah</i>
द्रृश् <i>dṛiś</i> , to see	द्रष्टा <i>drashṭā</i>	द्रष्टव्यः <i>drashṭavyah</i>	दर्शनीयः <i>darśanīyah</i>	द्रश्यः <i>dṛiśyah</i>
दंश् <i>daṁś</i> , to bite	दंष्टा <i>daṁshṭā</i>	दंष्टव्यः <i>daṁshṭavyah</i>	दंशनीयः <i>daṁsanīyah</i>	दंश्यः <i>daṁśyah</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyah</i>	भावनीयः <i>bhāvaniyah</i>	भाव्यः <i>bhāvīyah</i>
Des. बुभृष् <i>bubhūsh</i> , to wish to be	बुभृषिता <i>bubhūshitā</i>	बुभृषितव्यः <i>bubhūshitavyah</i>	बुभृषणीयः <i>bubhūshanīyah</i>	बुभृष्यः <i>bubhūshīyah</i>
Int. बोभूय् <i>bobhūy</i>	बोभूयिता <i>bobhūyitā</i>	बोभूयितव्यः <i>bobhūyitavyah</i>	बोभूयनीयः <i>bobhūyanīyah</i>	बोभूय्यः <i>bobhūyīyah</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyah</i>	बोभवनीयः <i>bobhavanīyah</i>	बोभव्यः <i>bobhavīyah</i>
Int. बेभिद्य् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyah</i>	बेभिदनीयः <i>bebhidanīyah</i>	बेभिद्यः <i>bebhidīyah</i>

§ 455. In order to form the adjective in अनीयः *anīyah*, it is generally sufficient to take the root as it appears before तव्यः *tavyah*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyah* instead. Guṇa-vowels before अनीयः *anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhaniyah*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyah*.

§ 456. In order to form the adjective in यः *yah* (य्यत् *nyat*, &c.) it is

¹ *karshṭā* or *krashṭā*.

² *karshṭavyah* or *krashṭavyah*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have ण् *ṇ* or ण् *ṇ*. This termination is य्यत् *nyat*.

generally sufficient to take the adjective in **अनीयः** *anīyah* and to cut off **अनी** *anī*. Thus **भवनीयः** *bhav-anī-yah* becomes **भव्यः** *bhavyah*; **चेतनीयः** *chet-anī-yah*, **चेत्यः** *chetyah*; **वयनीयः** *vay-anī-yah*, **वेयः** *veyah*; **बोधनीयः** *bodh-anī-yah*, **बोध्यः** *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final **आ** *á*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, become **ए** *e*. **दा** *dd*, to give, **देयः** *deyah*; **गै** *gai*, to sing, **गेयः** *geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final **इ** *i* and **ई** *ī* take Guṇa, as before **अनीय** *anīya*; **जि** *ji*, **जेयः** *jeyah*, to be conquered, different from **जय्यः** *jayyah*, conquerable; **क्षि** *kshi*, to destroy, **क्षेयः** *ksheyah*, different from **क्षय्यः** *kshayyah*, destructible (Pân. VI. 1, 81). Final **उ** *u* and **ऊ** *ú*, under the same circumstances, are changed to **अव्** *av*, or, after **अवश्य** *avaśya*, when a high degree of necessity is expressed, to **आव्** *áv*; **भव्यः** *bhavyah* or **अवश्यभाव्यः** *avaśya-bhāvyyah*; **विप्रेण शुचिना भाव्यं** *vipreṇa śuchinā bhāvyaṃ*, a Brâhman must be pure. Final **उ** *u* if it appears as **उव्** *uv* before **अनीय** *anīya*, appears as **ऊ** *ú* before **य** *ya*; **गु** *gu*, to sound, **गुवनीय** *guvanīya*, **गूय** *gūya*.
3. Final **चृ** *ṛi* and **क्षृ** *ṛi* before **यः** *yah*, but not before **अनीयः** *anīyah*, take Vriddhi instead of Guṇa. **कार्यः** *kāryah*; **पार्यः** *pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate **चृ** *ṛi*, which takes Guṇa before **अनीयः** *anīyah*, does not take Guṇa before **यः** *yah*, with few exceptions; **वृध्यः** *vṛidhyah*, **दृश्यः** *drīśyah* (Pân. III. 1, 110). But **कृप्** *kṛip*, to do, forms **कल्प्यः** *kalpyah*; **चृत्** *chṛit*, to kill, **चर्त्यः** *chartyah* (Pân. III. 1, 110); **वृष्** *vṛish*, to sprinkle, **वृष्यः** *vṛishyah* or **वर्यः** *varshyah* (Pân. III. 1, 120). Penultimate **क्षृ** *ṛi* becomes **ईर्** *īr*; **कृत्** *kṛit*, **कीर्त्यः** *kīrtiyah*.
5. Penultimate **इ** *i* and **उ** *u* take Guṇa before **यः** *yah*, as before **अनीयः** *anīyah*; **विद्** *vid*, **वेद्यः** *vedyah*; **शुष्** *śush*, **शोष्यः** *śoshyah*.
6. Penultimate **अ** *a*, prosodially short, before **यः** *yah*, but not before **अनीयः** *anīyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); **हस्** *has*, to laugh, **हास्यः** *hāsyah*; **वह्** *vah*, **वाह्यः** *vāhyah*. But **शप्** *śap*, to curse, **शप्यः** *śapyah*; **लभ्** *labh*, **लभ्यः** *labhyah*. The **अ** *a* remains likewise short in **शक्यः** *śakyah*, from **शक्** *śak*, to be able; in **सह्यः** *sahyah*, from **सह्** *sah*, to bear (Pân. III. 1, 99), and some other verbs*. **खन्** *khan* forms **खेयः** *kheyah* (Pân. III. 1, 111), which, however, may be derived from **खै** *khai*, to dig; **हन्** *han*, **वध्यः** *vadhyah* or **घात्यः** *ghātyah*.

* Pāṇini (III. 1, 100) mentions only **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Śakādi verbs, **शक्** *śak*, **सह्** *sah*, **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, **तक्** *tak*, **शस्** *śas*, **चत्** *chat*, **यत्** *yat*, **पत्** *pat*, **जन्** *jan*, **हन्** *han*, (**वध्** *vadh*), **शल्ल** *śal*, **रुच्** *ruch*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pāṇ. III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); शास् *śds*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, in analogy to the gerunds in य *ya*, in the following verbs :

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृष् *vri*, to choose, वृत्यः *vrityaḥ*; दृ *dri*, to regard, दृत्यः *drityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रुच्यं *ruchy*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, सच्यं *archyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *kṛishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix च् *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhāmkāram*, having divided; उच्चैःकारं *uchchāihkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhāváyati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई é, उ u and ऊ ū, चृ ri and छृ ři take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी ní, to lead, नाययति náyayati, he causes to lead.

मु plu, to swim, प्लावयति plávayati, he makes swim.

भू bhû, to be, भावयति bhāvayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kṛi, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, चृ ri, लृ li, followed by a single consonant, take Guṇa; छृ ři becomes ईर ér.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध् budh, to know, बोधयति bodhayati, he makes know.

कृत् kṛit, to cut, कर्तयति kartayati, he causes to cut.

क्लृप् klīp, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádáyati, he sets.

पत् pat, to fall, पातयति pátayati, he fells.

Exceptions:

- I. Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmayate, he desires; Caus. कामयति kāmáyati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति ámayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chámáyati, he makes eat.

शम् śam, if it means to see, शाम्यति śamyati, he sees; Caus. शानयति śámáyati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yámáyati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
 नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the
 vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
 वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition,
 the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāthi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>aprāthi</i>
4. म्रद् <i>mrād</i> , to rub	म्रदयति <i>mradayati</i>	अम्रदि or अम्रादि <i>amrādi</i>
5. कृप् <i>krap</i> , to pity	कृपयति <i>krapayati</i>	अकृपि or अक्रापि <i>akrāpi</i>
6. त्वर् <i>tvar</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरी or अत्वारि <i>atvāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरी or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. श्रथ् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	अश्रथि or अश्राथि <i>aśrāthi</i>
10. वन् <i>van</i> , to act †	प्रवनयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine †	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्वाल्लि <i>prājvāli</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृ <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. श्रा <i>śrā</i> , to boil	श्रपयति <i>śrapayati</i>	अश्रपि or अश्रापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञपयति <i>jñapayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achāli</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adāli</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवाल्लि <i>avāli</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखाल्लि <i>askhāli</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

* Dhātupāṭha 19, 67. ज्वल ज्वल ज्वल नमां अनुपसर्गोद्वा (मिह) (ज्वलज्वलेत्यनुपसृष्टस्यैव वैकल्पिकमिह बोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i.e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

24. जन् <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि or अजानि <i>ajāni</i>
25. जृ <i>jṛi</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रंज् <i>rañj</i> (Bhū), to hunt, to dye*	रजयति or रंज ^o <i>rajayati</i> or <i>rañja-</i>	अरजि or अरानि <i>arāji</i>
27. ग्ल् <i>glā†</i> or ग्लै <i>glai</i> , to fade	ग्लपयति or ग्लापयति <i>glāpayati</i>	अग्लपि or अग्लापि <i>aglāpi</i>
28. आ <i>snā†</i> , to wash	अपयति or आपयति <i>snāpayati</i>	अअपि or अआपि <i>asnāpi</i>
29. वन् <i>van†</i> , to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण् <i>phaṇ</i> , to go	फणयति or फाणयति(?) <i>phāṇayati</i>	अफणि or अफाणि <i>aphāṇi</i>

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously :

I. Nearly all verbs ending in आ *á*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dá*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.
दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. 1, 48.)
2. चृ *ri*, to go, चृच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)
3. क्लृ *knūy*, to sound, क्लृणाति *knūndti*; Caus. क्लोपयति *knopayati*, he causes to sound.
4. क्री *kri*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.
5. क्ष्माय् *kshmáy*, to tremble, क्ष्मायते *kshmáyate*; Caus. क्ष्मापयति *kshmdpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mṛgān rajayati mṛgān*, he hunts deer; रंजयति *vastrāṇi rañjayati vastrāṇi*, he dyes clothes. We may also form अरंजि *arañji*, but अरान्जि *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घप्राप्ते: (पा° ६. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67–68. See note (on preceding page).

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understood, प्रत्यापयति *pratyāpayati*. Otherwise the causative of इ *i* is formed from गन् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. VI. 1, 54.)
7. छो *chho*, to cut, छयति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *didhī*, to shine, दीधीते *didhīte*; Caus. दीधयति *didhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज् *bhraj*, to roast, भृज्जति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मो *mī*, to destroy, मिनाति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. VII. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lindti* and लीयते *liyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वो *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृ *vṛ*, to choose, वृणाति *vṛṇāti*; Caus. व्रेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śātayati*, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *śo*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
 34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
 35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. vi. 1, 57.)
 36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. vii. 3, 36.)
 37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
 38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, for s Pres. Par. and Âtm. कारयति, °ते, *kārayati*, -te; Impf. अकारयत्, °त, *akārayat*, -ta; Opt. कारयेत्, °त, *kārayet*, -ta; Imp. कारयतु, °तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, °चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, °त, *achīkarat*, -ta; Fut. कारयिष्यति, °ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, °ः, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayishīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभावयिष्ये *abhāvayishye* or अभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितāहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभावयिषि *abhāvayishi* or अभाविषि *abhāvishi*.

2. p. अभावयिषहः *abhāvayishṭhāḥ* or अभाविषहः *abhāvishṭhāḥ*.

3. p. अभावि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *स्* to the root. Thus from *भू bhū*, to be, *बुभूष् bubhūsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like *Tud* roots. *बुभूषामि bubhūshāmi*, *बुभूषसि bubhūshasi*, *बुभूषति bubhūshati*, *बुभूषावः bubhūshāvah*, &c.

§ 469. The roots which take the intermediate *इ i* have been given before (§ 331, 340), as well as those which take intermediate *ई ī*. Thus from *विद् vid*, to know, *विविदिष् vividish*, to wish to know; from *तृ trī*, to cross, *तितरिष् titarish* or *तितरीष् titarīsh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by *Guṇa*, if they take the intermediate *इ i*. Thus *बुध् budh* forms *बुबोधिषति bubodhishati*; *दिद् div*, *दिदेविषति didevishati*; also *कृ कृ*, *चिकरिषति chikarishati*; *दृ दृ*, *दिदरिषति didarishati*. But *भिद् bhid*, Des. *बिभित्सति bibhītsati* (Pāṇ. I. 2, 10); *गुह् guh*, *जुघुषति jughukshati* (Pāṇ. VII. 2, 12). In fact, no *Guṇa* without intermediate *इ i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; *रुद् rud*, *रुरुदिषति rurudishati*. Other bases may be strengthened optionally; *द्युत् dyut*, *दिद्युतिषते didyutishate* or *दिद्योतिषते didyotishate*. Certain bases which do not take intermediate *इ i* are actually weakened; *स्वप् swap*, *सुषुप्सति sushupsati*.

1. Verbs which do *not* take *Guṇa*, though they have intermediate *इ i*.

रुद् rud, to cry, *रुरुदिषति rurudishati*; *विद् vid*, to know, *विविदिषति vividishati*; *मुष् mush*, to steal, *मुमुषिषति mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take *Guṇa*, though they have intermediate *इ i*.

Verbs beginning with consonants, and ending in any single consonant, except *य y* or *व v*, and having *इ i* or *उ u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् dyut, *दिद्युतिषते didyutishate* or *दिद्योतिषते didyotishate*.

But *दिद् div*, *दिदेविषति didevishati* or, without *इ i*, *दुद्युषति dudyūshati* (Pāṇ. VII. 2, 49); *वृत् vṛt*, *विवर्तिषते vivartishate* or *विवृत्सति vivṛtsati*.

3. Verbs ending in *इ i* or *उ u*, not taking intermediate *इ i*, lengthen their vowel; final *ञ ri* and *ञ ri* become *ईr īr*, and, after labials, *ऊr ūr*. (Pāṇ. VI. 4, 16.)

जि ji, to conquer, *जिगीषति jigīshati*; *यु yu*, to mix, *युयूषति yuyūshati*.

कृ कृ, to do, *चिकीर्षति chikīrshati*; *तृ trī*, to cross, *तितरीषति titrīshati*.

मृ mṛi, to die, *मुमूर्षति mumūrshati*; *पृ pṛi*, to fill, *पुपूरषति pupūrshati*.

If, however, they take intermediate *इ i*, they likewise take *Guṇa*.

स्मि smi, to smile, *सिस्मयिषते sismayishate*; *पू pū*, to purify, *पिपयिषते pipavishate*; *गृ grī*, to swallow, *जिगरिषति jigarishati*; *दृ dṛi*, to respect, *दिदरिषते didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 16.)
 गम् *gam*, अधिजिगांसते *adhijigāṁsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.
 हन् *han*, जिघांसति *jighāṁsati*, he wishes to kill.
5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)
 तन् *tan*, तितांसति *titāṁsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)
6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 42.)
 सन् *san*, सिषासति *sishāṣati*; but सिसनिषति *sisanishati*.
7. ग्रह् *grah*, to take, स्वप् *swap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. I. 2, 8.)
 ग्रह् *grah*, जिघृक्षति *jighṛikshati*. स्वप् *swap*, सुषुप्सति *sushupsati*.
 प्रच्छ् *prachh*, पिपृच्छिषति *pipṛichchishati*.
8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.
 मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.
 मा *mā* (माति *māti*, to measure, मिमीते *mimīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.
 दा *dā* (ददाति *dadāti*, to give, दान् *dāñ*, Dh. P. 25, 9, दान् *dāñ*, Dh. P. 32, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देन् *deñ*, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.
 धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.
9. Other desideratives formed without reduplication :
 रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.
 लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.
 शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्सति *śikshati*.
 पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.
 पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.
 आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.
 जप् *jāp*, to command (जपयति *jāpayati*), Des. जीप्सति *jāṭpsati*.
 च्छृप् *ṛidh*, to grow (च्छृधोति *ṛidhnoti*), Des. ईर्त्सति *īrtsati*.
 दम् *dambh*, to deceive (दध्नोति *dabhnnoti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhipsati*.
 मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.
 राध् *rādh*, to finish (राधयति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. VII. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhû class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmāṁsate*, he investigates.

बध् *badh*, बीभत्सते *bibhatsate*, he loathes. दान् *dān*, दीदांसते *didāmsate*, he straightens.
 शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati* ; स्था *sthā*, तिष्ठति *tishṭhāṣati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yiyavishati*, and Caus. Desid. यियावयिषति *yiyāvayishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījanat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्त्रावयिषति *sistrāvayishati* or सुस्त्रावयिषति *susrāvayishati* ; but the simple desiderative सुस्रूषति *susrūṣati* only.

स्वाप्य *svāpay*, the Caus. of स्वप् *svap*, forms सुष्वपायिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उद्विदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्श्ये *īrshy* the last consonant is reduplicated.

ईर्श्ये *īrshy*, ईर्ष्यिषति *īrshyiy-ishati* or ईर्ष्यिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंठ्यति *kaṇḍyati* (§ 498) the final य् *y* is reduplicated.

कंठ्य् *kaṇḍy*, कंठ्यिषति *kaṇḍyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīṣati*, besides चिचिषति *chichīṣati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिघीषति *jighīṣati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटाट्ठते *aṭāṭṭhate*, he wanders about; अङ् *aṅ*, to eat, अङ्गाङ्गते *aṅgaṅgāte*; च् *ṛi*, to go, च्छरयते *arḍhate* and च्छरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णुनूयते *ūrṇonūyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyāte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवति *bóbhavīti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitā*, but सोसूचिता *sosūchitā*. (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचियते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. आ *á* is changed to ई *ī*: धा *dhá*, to place, देधीयते *dedhīyate*. च् *ṛi* becomes ईर् *īr*, or, after labials, ऊर् *ūr*: तृ *trī*, to cross, तेतीयते *tetīyate*; पू *pṛī*, to fill, पोपूयते *popūyate*. Final च् *ṛi*, however, when following a simple consonant, is changed to री *rī*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, *सास्मर्यते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोध्य *bobhūya*, बोध्यिता *bobhū-y-itā*; from बेभिद्य *bebhīdya*, बेभिदिता *bebhīditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *tri*, तर् *tar*, तातमि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधिम् *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूम् *bobhūmaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *i* may be optionally inserted :

बोबोधिम् *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधम् *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेमि or वेविदीमि <i>vevedmi or vevidīmi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेसि or वेविदीषि <i>veveti or vevidīshi</i>	अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेति or वेविदीति <i>veveti or vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet or avevidīt</i>	वेवेतु or वेविदीतु <i>vevetu or vevidītu</i>
वेविद्धः <i>vevidvāḥ</i> , &c.	अवेविद्ध <i>avevidva</i>	वेविदाव <i>vevidāva</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and आ *ā* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroṣṭi*.

दौक् *trauk*, to approach, दौक्य *traukya*, तोदौक्यते *totraukyate*; तोदौक्ति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekhyate*; रेरेक्ति *rerekti*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रीयते *chekriyate* (Pāṇ. VII. 4, 27); चर्कति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकति *chākarti*. (§ 482.)

पृ *prī*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāparti*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मरति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वच् *vañch*, संस् *srañs*, ध्वस् *dhvañs*, भ्रस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वच् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवच्यति *vanīvañchti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srahyate*; सनीस्रसीति *sanīsrañsīti*.

ध्वस् *dhvañs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वसीति *danīdhvañsīti*.

भ्रस् *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रसीति *banībhrañsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanīkasīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कन्द *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chanīskandīti*.

§ 486. Roots ending in a nasal, preceded by स *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ्ज् *bhañj*, to break, पञ्ज् *pañś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañś*, दंदश्यते *dañdaśyate*; दंदशीति *dañdaśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrīti*.

पंपुल्यते *pamphulyate* and पंपुलीति *pamphulīti* or पंपुल्लि *pamphulīti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ṛi* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vṛit*, वरीवृत्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति *va r vṛitīti*.

वर्वति *varvarti*.

वरिवृतीति *va rī vṛitīti*.

वरिवर्ति *varivarti*.

वरीवृतीति *va rī vṛitīti*.

वरीवर्ति *varīvarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मरति *sāsmarti*.

§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ kṛi; चकरीति cha r karṭi.

चर्कति charkarṭi.

चरिक्करीति cha ri karṭi.

चरिक्कति charikarṭi.

चरीक्करीति cha rī karṭi.

चरीक्कति charīkarṭi.

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् swap, to sleep, सोषुष्यते soshupyate; but सास्वप्ति sāsvapti. (Pāṇ. VI. 1, 19.)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संस्यन्ति saṁsanti.

व्ये vye, to cover, वेवीयते verīyate; but वाव्याति vāvyaṭi; or (§ 483) वाव्येति vāvryeti.

वञ्ज vus, to desire, वावञ्ज्यते vāvāṣyate; वावञ्जि vāvāṣṭi. (Pāṇ. VI. 1, 20.)

चाय् chāy, to regard, चेकीयते chekīyate; चेकेति cheketi. (Pāṇ. VI. 1, 21.)

पाय् pydy, to grow, पेपीयते pepīyate; पाप्पाति pāpyaṭi. (Pāṇ. VI. 1, 29.)

स्वि svi, to swell, शोशूयते śośūyate or शेष्ठीयते śeṣṭīyate; शेष्तेति śeṣveti. (Pāṇ. VI. 1, 30.)

हन् han, to kill, जेघ्नीयते jeghñīyate; जंघन्ति jaṅghanti. (Pāṇ. VII. 4, 30, vārt.)

घ्रा ghrā, to smell, जेघ्नीयते jeghñīyate; जाघ्राति jāghraṭi. (Pāṇ. VII. 4, 31.)

ध्मा dhma, to blow, देध्मीयते dedhmīyate; दाध्माति dādhmāti. (Pāṇ. VII. 4, 31.)

गृ grī, to swallow, जेगित्यते jegityate; जागर्ति jāgati. (Pāṇ. VIII. 2, 20.)

शि śi, to lie down, शाशय्यते śāśnyate; शेसेति śeṣeti. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of भू bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhūyate, he exists really, is formed बोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhūyishayishati, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ yaṅ, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ yaṅ would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोप्ति soshopti, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते soshupyate; other authorities form only सास्वप्ति sāsvapti or सास्वपीति sāsvapṭi. Colebrooke allows चेकेति cheketi (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते chekīyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिन्ते sesinte, because it is in the Âtm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवाचकार bobhavāchakāra, others बोभूव bobhūva, others बोभाव bobhāva.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyendyáte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛishṇá*, *कृष्णति kṛishṇāti*, he behaves like Krishna; from *पितृ pitṛi*, father, *पितरति pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding य yá to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गव्यति gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य ya, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prásādiyati*, from *प्रासाद prásāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prásādiyati kuṭyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य ya,

1. Final अ a and आ á are changed to ई i; *सुता sutá*, daughter, *सुतीयति sutīyati*, he wishes for a daughter†.
2. इ i and उ u are lengthened; *पति pati*, master, *पतीयति patīyati*, he treats like a master; *कवि kavi*, poet, *कवीयति kavīyati*, he wishes to be a poet.

* They are called in Sanskrit लिङ्ग lidhu, from लिंग línga, it is said, a crude sound, and धु dhu, for धातु dhātu, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśāntīyati*, he wishes to eat at the proper time, and *अशनायति aśandīyati*, he is ravenously hungry; between *उदकीयति udakīyati*, he wishes for water, and *उदन्यति udanyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanīyati*, he asks for some money. (Pāṇ. VII. 4. 34.)

3. चृ *ri* becomes री *ri*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *āv*; पितृ *pitri*, father, पितृयति *pitṛyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvyaṭi*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजायति *rājyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाक् *vāch*, speech, वाच्यति *vāchyati* (Pân. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pân. III. 1, 19).

Denominatives in ययá, Átmanepada.

§ 497. A second class of denominatives, formed by adding ययá, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Átmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; इयेन *śyena*, hawk, इयेनायते *śyenáyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdáyate*, he makes a sound, he sounds; भृश *bhṛīṣa*, much, भृशायते *bhṛīśáyate*, he becomes much; कष्ट *kaṣṭa*, mischief, कष्टायते *kaṣṭáyate*, he plots; रोमंश्च *romantha*, ruminating, रोमंशायते *romantháyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumāráyate*, he behaves like a girl. (Pân. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, चृ *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchíyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājáyate*, he behaves like a king; उष्मन् *uṣhman*, heat, उष्मायते *uṣhmáyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pân. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidváyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payáyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsaráyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛiháyate*, he becomes great. (Pân. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi's, i. e. beginning with Kaṇḍ. They take ययá, both in Parasmaipada and Átmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in ययá (§ 501). Nouns ending in अ *a* drop it before ययá. Thus from अगद *agada*, free from

* Those that may take both Parasmaipada and Átmanepada are said to be formed by क्यश् *kyash*, the rest by क्यन् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or लोहितयति *lohityati* or *-te*, he becomes red. (Pân. III. 1, 13.)

illness, **अगच्छति** *agadyati*, he is free from illness; from **सुख** *sukha*, pleasure, **सुख्यति** *sukhyati*, he gives pleasure; from **कंडू** *kaṇḍú*, scratching, **कंडूयति** or **कंते** *kaṇḍáyati* or *-te*, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take **स्य** *sya* instead of **य** *ya*. Thus from **क्षीर** *kshíra*, milk, **क्षीरस्यति** *kshírasyati*, the child longs for milk; from **लवण** *lavaṇa*, salt, **लवणस्यति** *lavaṇasyati*, he desires salt. Likewise **अश्वस्यति** *asvasyati*, the mare longs for the horse; **वृषस्यति** *vrishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit **स्य** *sya* and **अस्य** *asya*, in the sense of extreme desire, after all nominal bases. Thus from **मधु** *madhu*, honey, **मधुस्यति** *madhusyati* or **मध्वस्यति** *madhvasyati*, he longs for honey.

Denominatives in काम्य kâmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with **काम्य** *kâmya*, a denominative from **काम** *kâma*, love. Thus **पुत्रकाम्यति** *putrakâmyati*, he has the wish for a son; Fut. **पुत्रकाम्यिता** *putrakâmyitâ*. Here the **य** *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in **य** *ya* are conjugated like verbs of the Bhû class in the Parasmaipada and Âtmanepada. Pres. **पुत्रीयामि** *putrîyâmi*, Impf. **अपुत्रीयं** *aputrîyam*, Imp. **पुत्रीयाणि** *putrîyâni*, Opt. **पुत्रीयेयं** *putrîyeyam*. Pres. **इयेनाये** *śyenâye*, Impf. **अइयेनाये** *aśyenâye*, Imp. **इयेनायै** *śyenâyai*, Opt. **इयेनायेय** *śyenâyeya*. In the general tenses the base is **पुत्रीय** *putrîy* or **इयेनाय** *śyenây*; but when the denominative **य** *y* is preceded by a consonant, **य** *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. **पुत्रीयामास** *putrîyâmdsa* (§ 325, 3), Aor. **अपुत्रीयिषं** *aputrîyisham*, Fut. **पुत्रीयिष्यामि** *putrîyishyâmi*, Per. Fut. **पुत्रीयिता** *putrîyitâ*, Ben. **पुत्रीयासं** *putrîyâsam*.

From **इयेनायते** *śyenâyate*, Per. Perf. **इयेनायामास** *śyenâyâmdsa*, Aor. **अइयेनायिषि** *aśyenâyishi*, Fut. **इयेनायिष्ये** *śyenâyishye*, &c.

From **समिध्** *samidh*, fuel, **समिध्यति** *samidhyati*, he wishes for fuel; Per. Fut. **समिध्यिता** *samidhyitâ* or **समिधिता** *samidhitâ*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding **अय** *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain **अय** *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from **पाश** *pâśa*, fetter, **विपाशयति** *vipâśayati*, he unties; from **वर्मेन्** *varman*, armour, **संवर्मेयति** *saṁvarmayati*, he arms, (the final **न्** *n* being dropt); from **मुंड** *muṇḍa*, shaven, **मुंडयति** *muṇḍayati*, he shaves; from **शब्द** *śabda*, sound, **शब्दयति** *śabdayati*, he makes a sound (Dhâtupāṭha 33, 40); from **मिश्र** *miśra*, mixed, **मिश्रयति** *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Ātmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दृषयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhû class.

Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from माला *māla*, garland, मालाति *māláti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pāṇ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pāṇ. I. 4, 58–61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *udatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pāṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

achchha; e.g. *अच्छगत्य achchhagatya*, having approached (§ 445); *अच्छोद्य* *achchhodya*, having addressed. *अदः* *adah*; e.g. *अदःकृत्य adahkṛitya*, having done it thus. *अन्तरं* *antar*; e.g. *अन्तरित्य antaritya*, having passed between. *अलं* *alam*; e.g. *अलंकृत्य alaṅkṛitya*, having ornamented. *अस्तं* *astam*; e.g. *अस्तंगत्य astaṅgatya*, having gone to rest, having set. *आविः* *āvih*; e.g. *आविर्भूय āvirbhūya*, having appeared. *तिरः* *tirah*; e.g. *तिरोभूय tirobhūya*, having disappeared. *पुरः* *purah*; e.g. *पुरस्कृत्य puraskṛitya*, having placed before (§ 89, II. 1). *प्रादुः* *prāduh*; e.g. *प्रादुर्भूय prādurbhūya*, having become manifest. *सत्* *sat* and *असत्* *asat*, when expressing regard or contempt; e.g. *असत्कृत्य asatkṛitya*, having disregarded. *साक्षात्* *sākshāt*; e.g. *साक्षात्कृत्य sākshātṛitya*, having made known. Words like *शुक्ली* *śuklī*, in *शुक्लीकृत्य śuklikṛitya*, having made white. (Here the final *अ a* of *शुक्ल śukla* is changed to ई *ī*. Sometimes, but rarely, final *अ a* or *आ ā* is changed to *आ ā*. Final *इ i* and *उ u* are lengthened; *चु ri* is changed to *री rī*; final *अन् an* and *अस् as* are changed to ई *ī*; e.g. *राजीकृत्य rājīkṛitya*, having made king.) Words like *उरी* *ūrī*, in *उरीकृत्य ūrīkṛitya*, having assented. Words like *खात्* *khāt*, imitative of sound; e.g. *खात्कृत्य khātṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by *अति ati*, beyond; *अभि abhi*, towards; *परि pari*, around; *प्रति prati*, against; *अनु anu*, after; *उप upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvaraḥ*, Iśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after Viṣṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by *प्रति prati*, *परि pari*, *अप apa*, *आ ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by *उप upa* and *अधि adhi*. Ex. उप निष्के कार्षापणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śīghram*, quickly ; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen. ; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc. ; without, with acc. आरात् *ārāt*, far off, with abl. बहिः *vahiḥ*, outside, with abl. समया *amayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सचा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अधक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahndya*, by day. दोषा *doshā*, by night. नक्तं *nakṭam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेषुः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेष्वपि *puredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyaḥ*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *saddā*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *mandk*, ईषत् *iṣhat*, a little. तूष्णीं *tūṣhṇīm*, quietly. वृषा *vṛithā*, मुषा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṃśu*, in a whisper. मिथः *mithaḥ*, together. प्रायः *prāyaḥ*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किन्तु *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. श्रुते *ṛite*, without, with acc. or abl. नाना *nānā*, variously. सुशु *sushṭhu*, well. दुशु *dushṭhu*, badly. दिष्ट्या *dishṭyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुर्वित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kincha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun. किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapurushaḥ*, a king's man; प्रत्यगमुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभार्यः *kaṭhībhāryaḥ*, having a Kaṭhī for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बह्व्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpuruṣa*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

I. *Tatpuruṣa* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpuruṣa* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpuruṣa* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpuruṣas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogah*. (Pāṇ. vi. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadusṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणं *kattṛiṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कपथः *kāpathaḥ*, and optionally before पुरुष *puruṣa*. (Pāṇ. vi. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhāraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (*Tatpuruṣa*) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

prāptah: it is more usual, however, to say **प्राप्तग्रामः** *prāptagrāmaḥ* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as **अतिगिरि** *atigiri*, past the hill, used as an adverb, or as an adjective, **अतिगिरिः** *atigiriḥ*, ultramontane; **अभिमुखं** *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthaḥ*, m. wealth (*arthaḥ*) (acquired) by grain (*dhānyena*).
शंकुलाखंडः *śaṅkulā-khaṇḍaḥ*, m. a piece (*khaṇḍaḥ*) (cut) by nippers (*śaṅku-lābhīḥ*). **दातृच्छिन्नः** *dātṛ-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātṛeṇa*). **हरित्वातः** *hari-trṭaḥ*, m. f. n. protected (*trṭaḥ*) by Hari. **देवदत्तः** *deva-dattaḥ*, given (*dattaḥ*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः *pitṛi-samaḥ*, m. f. n. like the father, i. e. *pitṛā samaḥ*. **नखनिभिन्नः** *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*).
विश्वोपास्यः *viśva-upāsyah*, m. f. n. to be worshipped by all. **स्वयंकृतः** *svayam-kṛtaḥ*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). **गोहितः** *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). **द्विजार्थः** *dvija-arthaḥ*, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. **द्विजार्थो यवागृहः** *dvijārthā yavāgṛh*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyaḥ*).
स्वर्गपतितः *svarga-patitaḥ*, m. f. n. fallen from heaven. **अपग्रामः** *apa-grāmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushaḥ*, m. his man, instead of *tasya*, of him, *purushaḥ*, the man*.
राजपुरुषः *rāja-purushaḥ*, m. the king's man, instead of *rājñah*, of the king, *purushaḥ*, the man. **राजसखः** *rāja-sukhaḥ*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. **कुम्भकारः** *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). **गोशतं** *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशौडः *aksha-śauṇḍaḥ*, m. f. n. devoted to dice. **उरोजः** *uro-jah*, m. f. n. produced on the breast.

* Most words ending in **तृ** *tri* or **क** *ka* are not allowed to form compounds of this kind. Hence **कटस्य कर्ता** *kaṭasya kartā*, maker of a mat, not **कटकर्ता** *kaṭakartā*; **पुरां भेत्ता** *purām bheṭtā*, breaker of towns. There are, however, many exceptions, such as **देवपूजकः** *deva-pūjakaḥ*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛtaḥ*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनायुः** *ātmanā-shaṣṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्राद्भ्यम्** *kṛichchhrāḍ-labdhām*, obtained with difficulty. **स्वसुपुत्रः** *svasuh-putraḥ*, sister's son (Pāṇ. vi. 3, 23). **दिवस्पतिः** *divas-patiḥ*, lord of heaven. **वाचस्पतिः** *vdchas-patiḥ*, lord of speech. **देवानां प्रियः** *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेऽप्यङ्गितः** *gehe-pañḍitaḥ*, learned at home, i. e. where no one can contradict him. **खेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jaḥ*, born in a pond, water-lily. **हृदिस्पर्शः** *hṛidi-sprś*, touching the heart. **युधिष्ठिरः** *yudhisṭhiraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrva-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrva-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदन्तः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas · cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to **आ** *ā*. Hence **जलमुच्** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final **त्** *t*: **विजिजित्** *viśvajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are **अ** *a*, **इन्** *in*, &c.

I b. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthivaḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrva-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *punya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājaḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājaḥ*; as **परमराजः** *parama-rājaḥ*, a supreme king: but **सुराजा** *su-rājā*, a good king, **किंराजा** *kimrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-akaḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कूपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचार्यः *prā-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*prā*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषत्पिंगलः *īshat-piṅgalaḥ*, m. f. n. a little brown, from *īshat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurāḥ*, a white Brāhman; राजाधमः *rājādhamāḥ*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final *अ* is changed to ई, fem., or in some cases to अं, neut. Final अन् *an* and आ *ā* are changed to ई or अं.

पञ्चगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पञ्चगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्व्यङ्गुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्व्यहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पञ्चकपालः *pañcha-kapālaḥ*, m. f. n. an offering (*purodāsaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुयुगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **सृच्** *rich*, verse, **पुर** *pur*, town, **अप्** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** a (Pāṇ. v. 4, 74); **अर्धर्चः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** a; **अपथं** *apatham* or **अपथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājaḥ*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshaḥ*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** a if the compound expresses a kind or forms a name. **कालायसं** *kālāyasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāṣṭrabrahmaḥ*, a Brāhman of Surāṣṭra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** a after **ग्राम** *grāma* and **कौट** *kuṭa*; **ग्रामतक्षः** *grāmatakshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** a after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षश्वः** *ākarsaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomaḥ*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasa* after **अव** *ava*, **सं** *sa*m, and **अंध** *andha*; **अंधतमसं** *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahmavarchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañchagavam*, five cows; but **पंचगुः** *pañchaguḥ*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्ध** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*: also after **अर्ध** *ardha*; **अर्धखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** a; **द्व्यांजलं** *dvyañjalam* or **द्व्यांजलि** *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; द्वांगुलं *dvaṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सकथि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarvarātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*, सर्वाह्नः *sarvāhnaḥ*, the whole day : but not after a numeral when it expresses an aggregate; द्वाहः *dryahaḥ*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्चौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्चं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्चं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्चौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eh*) and उ *u* (gen. ओः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhman and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in चृ *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in चृ *ri*, or by पुत्र *putra*, son, change their चृ *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri*+पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri*+पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri*+पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnishomau*, Agni and Soma. Similar irregularities appear in words like

आवापृथिव्यो *dyāvā-prithivyau*, heaven and earth; उषासानक्तं *ushāśā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज *j*, झ *jh*, द *d*, श *sh*, and ह *h* take an additional अ *a*. वाक् *vāch* + त्वक् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātārau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-putī*, जपती *jumpatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nila-utpalam*, a blue lotus, is a determinative compound (Īatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nilotpalam sarah*, a blue lotus lake, *nilotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: ग्रामोदको ग्रामः *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahṛita-paśū rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*). पीताम्बरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇaḥ*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed : here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged : here *pād* stands for *pāda*. सुहृद् *su-hrid*, having a good heart, a friend. भक्षितभिक्षुः *bhakshita-bhikshaḥ*, one who has eaten his alms. नीलोज्ज्वलवपुः *nila-ujjvala-vapuḥ*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; अंगुलं दारु *aṅgulaṁ dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविशेषणकाङ्क्षं, Prakriyā-Kaumudī.

3. मूर्धन् *mūrdhan*, head, substitutes final **अ** *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final **अ** *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After **अ** *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सकृष् *sakṛi*, thigh, may substitute final **अ** *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मो *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जम्भा *jambhā*, jaw, after certain words, becomes जम्बन् *jambhan*; सुजम्भा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jū*; प्रजुः *prajānuḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुण्डोष्ठी *kuṇḍodhnī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गन्ध *gandha*, smell, substitutes गन्धि *gandhi* after certain words; सुगन्धिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दन्त *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidatī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ई, like नदी *nadī*, and words in स्त्री *trī*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālākaḥ* or बहुमालः *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरो *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णु *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathāśakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-tṛiṇam* with the grass; सतृणमस्ति *satṛiṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *tṛiṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. अमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, ṭ, ṭh, ḍ, ḍh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātman*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharman* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂṬHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *ā* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullaḥ* from निफला *nīphalā*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंध्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotīt* from च्युतिर् *chyutir*.

ई *ī* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undī*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvā* or शान्त्वा *śāntvā* from शमु *śamu*; but शान्तः *śāntaḥ*.

ऊ *ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिधू *sidhū*; but सिद्धः *siddhaḥ*.

अल् *ṛi* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokāt* from लोक् *lokṛi*.

हृ ङ shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli*.

ए e forbids Vriddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमयीत् *amathit* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),

Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *opyáyī*.

ङ ण shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

न् ñ shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).

चि णी shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullah*, blown, from निफला *nīphalā*.

म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

Bhū Class (*Bhūvādi*, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvaḥ*, 5. भवयः *bhāvathāḥ*, 6. भवतः *bhāvataḥ*, 7. भवामः *bhāvāmaḥ*, 8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavaḥ*, 3. अभवत् *ābhavat*, 4. अभवाव *ābhavāva*, 5. अभवतं *ābhavatam*, 6. अभवतां *ābhavatām*, 7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*, 2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतं *bhāvetam*, 6. भवेतां *bhāvetām*, 7. भवेम *bhāveṃ*, 8. भवेत *bhāvetā*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतं *bhāvatam*, 6. भवतां *bhāvatām*, 7. भवाम *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवपुः *babhūvāthuh*, 6. बभूवतुः *babhūvātuh*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवुः *babhūvūḥ*, II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूतं *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthāḥ*, 6. भविष्यतः *bhavishyātāḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyāḥ*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यतं *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been बुभाव *bubhāva*.

P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितासः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितारौ *bhavitārau*, 7. भवितासः *bhavitāsmah*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitāraḥ*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयात् *bhūyāt*, 4. भूयास् *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास् *bhūyādma*, 8. भूयास्त *bhūyādsta*, 9. भूयासुः *bhūyādsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada* : P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेथे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवथाः *ābhavathāḥ*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेथां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेथाः *bhāvetthāḥ*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेयाथां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस् *bhāvasva*, 3. भवतां *bhāvatām*, 4. भवावहै *bhāvāvahai*, 5. भवेथां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहै *bhāvāmahai*, 8. भवध्वं *bhāvadvham*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūvishé*, 3. बभूवे *babhūvé*, 4. बभूविषहे *babhūvivāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविष्वे or °द्वे *babhūvidhvé* or *-dhvé* (see § 105), 9. बभूविर *babhūviré*, I A. 1. अभविषि *ābhavishi*, 2. अभविष्ठाः *ābhavishthāḥ*, 3. अभविष्ट *ābhavishṭa*, 4. अभविष्वहि *ābhavishvahi*, 5. अभविषाथां *ābhavishāthām*, 6. अभविषातां *ābhavishātām*, 7. अभविष्महि *ābhavishmahi*, 8. अभविष्वं or °द्वं *ābhavidhvam* or *-dhvam*, 9. अभविषत *ābhavishata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ābhavishye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsthāthe*, 6. भवितारौ *bhavitārau*, 7. भवितास्महे *bhavitāsmāhe*, 8. भविताध्वे *bhavitādhwé*, 9. भवितारः *bhavitāraḥ*, B. 1. भविषीय *bhavishīyā*, 2. भविषीष्ठाः *bhavishishthāḥ*, 3. भविषीष्ट *bhavishishṭā*, 4. भविषीषहि *bhavishīvāhi*, 5. भविषीयास्यां *bhavishīyāsthām*, 6. भविषीयास्तां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmāhi*, 8. भविषीध्वं or °द्वं *bhavishīdhvām* or *-dhvām*, 9. भविषीरन् *bhavishīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānāḥ*, Fut. भविष्यमाणः *bhavishyāmaṇaḥ*.

Passive : P. 1. भूये *bhūyé*†, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvahe*, 5. भूयेथे *bhūyéthe*, 6. भूयते *bhūyéte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूये *bhūyāi* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभावविषि *ābhāvishi*, 2. अभविष्ठाः or अभावविष्ठाः *ābhāvishṭhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्वहि *ābhāvishvahi* &c., like *Ātmanepada*, F. भविष्ये or भाविष्ये *bhāvishyē* &c., C. अभविष्ये or अभावविष्ये *ābhāvishyē* &c., P. F. भविताहे or भाविताहे *bhāvitdhe* &c., B. भविषीय or भाविषीय *bhāvishīyā* &c. || Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāvishyāmanah*, Past भूतः *bhūtāh*.

Causative, Parasmaipada : P. भावयामि *bhāvāyāmi*, I. अभावयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* || Pf. भावयांचकार *bhāvayāñchakāra*, II A. अवीभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभावयिष्यं *ābhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvāyāsam*.

Causative, *Ātmanepada* : P. भावये *bhāvāye*, I. अभावये *ābhāvāye*, O. भावयेय *bhāvāyeya*, I. भावयै *bhāvāyai* || Pf. भावयांचक्रे *bhāvayāñchakre*, II A. अवीभवे *ābībhave*, F. भावयिष्ये *bhāvayishyē*, C. अभावयिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitādhē*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvāyē*, I. अभाव्ये *ābhāvāyē*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyai* || Pf. भावयांचक्रे, °बभूवे, °सासे, *bhāvayāñchakre*, -*babhūve*, -*dse*, I A. अभावयिषि *ābhāvayishi* or अभावविषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyē* or भाविष्ये *bhāvishyē*, C. अभावयिष्ये *ābhāvayishyē* or अभावविष्ये *ābhāvishyē*, P. F. भावयिताहे *bhāvayitādhē* or भाविताहे *bhāvitādhē*, B. भावयिषीय *bhāvayishīyā* or भाविषीय *bhāvishīyā*.

Desiderative, Parasmaipada : P. बुभूषामि *būbhūshāmi*, I. अबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūsheyam*, I. बुभूषाणि *būbhūshāṇi* || Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. अबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. अबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāsam*.

Desiderative, *Ātmanepada* : P. बुभूषे *būbhūshe*, I. अबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūsheya*, I. बुभूषै *būbhūshai* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिष्ठाः *ābubhūshishṭhāḥ*, 3. अबुभूषिष्ठ *ābubhūshishṭha*, F. बुभूषिष्ये *bubhūshishyē*, C. अबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitādhē*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyē*, I. अबुभूष्ये *ābubhūshyē*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्यै *bubhūshyai* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिष्ठाः *ābubhūshishṭhāḥ*, 3. अबुभूषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. अबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitādhē*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, *Ātmanepada* : P. 1. बोभूयते *bobhūyāte*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेये *bobhūyāēthe*, 6. बोभूयेते *bobhūyāēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंते *bobhūyānte*, I. 1. अबोभूये *ābobhūyē*, 2. अबोभूयथाः *ābobhūyathāḥ*, 3. अबोभूयत *ābobhūyata*, 4. अबोभूयावहि *ābobhūyāvahi*, 5. अबोभूयेथां *ābobhūyēthām*, 6. अबोभूयेतां *ābobhūyētām*, 7. अबोभूयामहि *ābobhūyāmahi*, 8. अबोभूयध्वं *ābobhūyādhvam*, 9. अबोभूयंत *ābobhūyanta*, O. बोभूयेय

bobhūyēya &c., I. 1. **बोभूयै** *bobhūyai*, 2. **बोभूयस्** *bobhūyāsva*, 3. **बोभूयतां** *bobhūyātām*, 4. **बोभूयावहे** *bobhūyāvahai*, 5. **बोभूयेषां** *bobhūyēthām*, 6. **बोभूयेतां** *bobhūyētām*, 7. **बोभूयामहे** *bobhūyāmahai*, 8. **बोभूयध्वं** *bobhūyādhvam*, 9. **बोभूयन्तां** *bobhūyāntām* || Pf. **बोभूयांचक्रे** *bobhūyānchakre*, I A. 1. **अबोभूयिषि** *ābobhūyishi*, 2. **अबोभूयिष्टाः** *ābobhūyishthāḥ*, 3. **अबोभूयिष्ट** *ābobhūyishṭa*, 4. **अबोभूयिष्वहि** *ābobhūyishvahi*, 5. **अबोभूयिषायां** *ābobhūyishāyām*, 6. **अबोभूयिषातां** *ābobhūyishātām*, 7. **अबोभूयिषमहि** *ābobhūyishmahi*, 8. **अबोभूयिध्वं** or **०द्वं** *ābobhūyidhvam* or *-dhvam*, 9. **अबोभूयिषत** *ābobhūyishata*, F. **बोभूयिष्ये** *bobhūyishyē*, C. **अबोभूयिष्ये** *ābobhūyishye*, P. F. **बोभूयिताहे** *bobhūyitāhe*, B. **बोभूयिषीय** *bobhūyishīya*.

Intensive, Parasmaipada: P. 1. **बोभोमि** *bóbhomi* or **बोभवीमि** *bóbhavīmi*, 2. **बोभोषि** *bóbhoshi* or **बोभवीषि** *bóbhavīshi*, 3. **बोभोति** *bóbhoti* or **बोभवीति** *bóbhavīti*, 4. **बोभूवः** *bobhūvāḥ*, 5. **बोभूषः** *bobhūthāḥ*, 6. **बोभूतः** *bobhūtāḥ*, 7. **बोभूमः** *bobhūmāḥ*, 8. **बोभूष** *bobhūthā*, 9. **बोभुवति** *bóbhuvati*, I. 1. **अबोभवं** *ābobhavam*, 2. **अबोभोः** *ābobhoḥ* or **अबोभवीः** *ābobhavīḥ*, 3. **अबोभोत्** *ābobhot* or **अबोभवीत्** *ābobhavīt*, 4. **अबोभूव** *ābobhūva*, 5. **अबोभूतं** *ābobhūtam*, 6. **अबोभूतां** *ābobhūtām*, 7. **अबोभूम** *ābobhūma*, 8. **अबोभूत** *ābobhūta*, 9. **अबोभवुः** *ābobhavuḥ*, O. **बोभूयां** *bobhūyām*, I. 1. **बोभवानि** *bóbhavāni*, 2. **बोभूहि** *bobhūhī*, 3. **बोभोतु** *bóbhotu* or **बोभवीतु** *bóbhavītu*, 4. **बोभवाव** *bóbhavāva*, 5. **बोभूतं** *bobhūtām*, 6. **बोभूतां** *bobhūtām*, 7. **बोभवाम** *bóbhavāma*, 8. **बोभूत** *bobhūta*, 9. **बोभुवतु** *bóbhuvatu* || Pf. 1. **बोभवांचकार** *bobhavānchakāra*, 4. **बोभवांचकृव** *bobhavānchakṛiva*, 7. **बोभवांचकृम** *bobhavānchakṛima*; also 1. **बोभाव** *bobhāva* or **बोभूव** *bobhūva*, 2. **बोभूविष** *bobhūvitha*, 3. **बोभाव** *bobhāva* or **बोभूव** *bobhūva*, 4. **बोभूविव** *bobhūvivā**, 5. **बोभूवपुः** *bobhūvāthuh*, 6. **बोभूवतुः** *bobhūvātuh*, 7. **बोभूविम** *bobhūvimā*, 8. **बोभूव** *bobhūvā*, 9. **बोभूवुः** *bobhūvūḥ*, II A. 1. **अबोभूवं** *ābobhūvam*, 2. **अबोभूः** *ābobhūḥ* or **अबोभूवीः** *ābobhūvīḥ*, 3. **अबोभूत्** *ābobhūt* or **अबोभूवीत्** *ābobhūvīt*, 4. **अबोभूव** *ābobhūva*, 5. **अबोभूतं** *ābobhūtam*, 6. **अबोभूतां** *ābobhūtām*, 7. **अबोभूम** *ābobhūma*, 8. **अबोभूत** *ābobhūta*, 9. **अबोभूवुः** *ābobhūvuḥ* (not **अबोभूवन्** *ābobhūvan*), I A. 1.† **अबोभाविष्यं** *ābobhāviṣyam*, 4. **अबोभाविष्व** *ābobhāviṣva*, 7. **अबोभाविष्य** *ābobhāviṣma*, F. **बोभविष्यामि** *bobhavishyāmi*, C. **अबोभविष्यं** *ābobhavishyam*, P. F. **बोभवितास्मि** *bobhavitāsmi*, B. **बोभूयासं** *bobhūyāsam*.

Note—Grammarians who allow the intensive without **यया** to form an *Ātmanepada*, give the following forms: Pres. **बोभूते** *bobhūté*, Impf. **अबोभूत** *ābobhūta*, Opt. **बोभुवीत** *bóbhuvīta*, Imp. **बोभूतां** *bobhūtām*, Per. Perf. **बोभवांचक्रे** *bobhavānchakre*, Aor. **अबोभविष्ट** *ābobhavishṭa*, Fut. **बोभविष्यते** *bobhavishyāte*, Cond. **अबोभविष्यत** *ābobhavishyata*, Per. Fut. **बोभविता** *bobhavitā*, Ben. **बोभविषीष्ट** *bobhavishīṣṭā*. (See Colebrooke, p. 194.)

* The form **बोभूविव** *bobhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in **भू** *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for **भू** *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चिती.)

The Anubandha ई shows that the participle in तः *tah* takes no intermediate इ i.

P. चेतति, I. सचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिष, 3. चिचेत्, 4. चिचितिष, 5. चिचितिषुः, 6. चिचिततुः, 7. चिचितिम, 8. चिचित, 9. चिचितुः, I A. 1. सचेतिषं, 2. सचेतीः, 3. सचेतीत्, 4. सचेतिष्व, 5. सचेतिष्टं, 6. सचेतिष्टां, 7. सचेतिष्म, 8. सचेतिष्ट, 9. सचेतिषुः, F. चेतियति, C. सचेतिष्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चिन्नः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, °चित्य, Adj. चेतितव्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. सचेति, Caus. चेतयति, Aor. सचीचितत्, Des. चिचेतिषति or चिचितिषति, Int. चेचित्यते, चेचेन्न.

3. च्युत् *chyut*, to sprinkle, (च्युतिर्.)

The Anubandha इर *ir* shows that the verb may take the first and second aorist.

P. च्योतति, I. सच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिष, 4. चुच्युतिष, I A. 1. सच्योतिषं, 2. सच्योतीः, 3. सच्योतीत्, 9. सच्योतिषुः, or II A. 1. सच्युतं, 2. सच्युतः, 3. सच्युतत्, 9. सच्युतन्, F. च्योतिष्यति, C. सच्योतिष्यत्, P. F. च्योतिता, B. च्युत्यात् ॥ Pt. च्युतिनः or च्योतिनः, चुच्युत्वान्, Ger. च्योतित्वा or च्युतित्वा, Adj. च्योतिनव्यः ॥ Pass. च्युत्यते, Caus. च्योतयति, Aor. सच्युच्युतत्, Des. चुच्योतिषति or चुच्युतिषति, Int. चोच्युत्यते, चोच्योन्न.

4. क्ष्युत् *schyut*, to flow, (क्ष्युतिर्.)

P. क्ष्योतति, I. सक्ष्योतत्, O. क्ष्योतेत्, I. क्ष्योततु ॥ Pf. 1. चुक्ष्योत्, 9. चुक्ष्युतुः, I A. 1. सक्ष्योतिषं, 2. सक्ष्योतीः, or II A. 1. सक्ष्युतं, F. क्ष्योतिष्यति, C. सक्ष्योतिष्यत्, P. F. क्ष्योतिता, B. क्ष्युत्यात् &c.

Note—This verb is sometimes written क्षुत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममन्थ, 2. ममन्थिष, 3. ममन्थ, 7. ममन्थिम, 8. ममन्थयुः (Pāṇ. 1. 2, 5) or, less correctly, ममन्थयुः (§ 328, 4), I A. समन्थीत्, F. मन्थिष्यति, P. F. मन्थिता, B. मन्थ्यात् (§ 345, ¹⁰) ॥ Pt. मन्थितः, ममन्थान् or मेथिषान् (cf. § 395, note), Ger. मन्थित्वा or मन्थित्वा (Pāṇ. 1. 2, 23; § 428), °मन्थ्य, Adj. मन्थितव्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मन्थ्यते, Caus. मन्थयति, Des. ममन्थिषति, Int. मामन्थ्यते, मामन्थि or मामन्थीति, Impf. 3. समामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāṇ. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्तं । संयोगाद्भिद् किङ्का । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: न्लोपिनो नेति केचित् ममन्थतुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्नाति, which supply a variety of verbal derivatives.

6. कुंप् *kunth*, to strike, (कुपि.)

Roots marked in the Dhātupāṭha by technical final इ; keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंप्ति, I. अकुंप्त्, O. कुंप्तेत्, I. कुंप्तु ॥ Pf. 1. चुकुंप्, 2. चुकुंप्तिष, 9. चुकुंप्पुः, I A.

अकुंषीत्, 9. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रनिकुंष्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंषितः, चुकुंष्यान्, Ger. कुंषित्वा, °कुंष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषिषति, Int. चोकुंष्यते, चोकुंषि.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (विधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. 1. सिपेध, 2. सिपेधिष, 9. सिमिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ज (विधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिपेधिष or सिपेड, 4. सिमिधिव or सिमिध्व &c., F. सेधिष्यति or सेत्स्यति, P. F. सेधिता or सेडा, I A. असेधीत् (as before), or 1. असैत्सं, 2. असैत्सीः, 3. असैत्सीत्, 4. असैत्स, 5. असैड, 6. असैडा, 7. असैत्स, 8. असैड, 9. असैत्सुः ॥ Pt. सिडः, Ger. सेधित्वा or सिडा, °सिध्य, Adj. सेधितव्यः or सेडव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिषति or सिपित्सति (§ 103), Int. सेपिध्यते, सेपेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ā), 2. चखदिष, 3. चखाद, 4. चखदिष, 5. चखदयुः, 6. चखदुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. vii. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्धान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखन्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रख्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगाद (ā), 2. जगदिष, 9. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. vii. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागन्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ā), 2. रेदिष, 9. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ 348.)

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (ā), 2. नेदिष, 9. नेदुः, I A. अनादीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिष, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि.)

P. इदति, I. इदत्, O. इदेत्, I. इदतु ॥ Pf. इदांश्कार (§ 325) or इदामास or इदांश्भूव,

* The change of स् into ष् is forbidden by Pāṇini viii. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स् after prepositions; निषेधति.

IA. १. ऐदिषं, २. ऐदीः, F. इंदिष्यति, C. ऐदिष्यत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदांश्चकृवान् or बभूवान् or आसिवान्, Perf. Pass. इंदांश्चक्रायः or बभूवानः or आसानः.

14. निन्द *nind*, to blame, (णिदि.)

P. निन्दति (प्रनिन्दनं or प्रणिन्दनं, § 98, 8, 2) ॥ Pf. निनिन्द, I A. अनिन्दीत्, F. निदिष्यति, P. F. निदिता, B. निद्यात्.

15. निश्च *niksh*, to kiss, (णिश्च.)

P. निश्चति (प्रणिश्चति, not प्रनिश्चति, § 98, 8, 2) ॥ Pf. निनिश्च, I A. अनिश्चीत्, F. निश्चिष्यति, P. F. निश्चिता, B. निष्यात्.

16. उक् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. १. उवोख (§ 314), २. उवोखिष्य, ३. उवोख, ७. जखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उष्यात् ॥ Pass. उष्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अञ्च *añch*, to go, to worship, (अञ्चु and अचि.)

The Anubandha उ u of अञ्चु *añchu* allows the option of intermediate ड i in the gerund, अञ्चित्वा *añchitrā* or अक्ता *aktrā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अञ्चति ॥ Pf. १. आनञ्च (§ 313), १. आनञ्चुः (but see No. 5, note), I A. आञ्चीत्, F. अञ्चिष्यति, C. आञ्चिष्यत्, P. F. अञ्चिता, B. अञ्यात् (may he worship), अञ्यात् (may he go), § 34.5, ¹⁰.

Pass. अच्यते and अञ्यते, Caus. अञ्चयति, Des. अञ्चिचिषति.

Distinguish between अञ्चितः worshipped, Ger. अञ्चित्वा having worshipped, and अक्ता moved (Pāṇ. VII. 2, 53; VI. 4, 30); अञ्च never seems to lose its nasal when it means to honour: Pass. अच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ्छ *āñchh*, to stretch, (आञ्छि.)

P. आञ्छति ॥ Pf. आनाञ्छ or आञ्छ (§ 313), I A. आञ्छीत्, F. आञ्छिष्यति ॥ Caus. आञ्छयति, Des. आञ्चिञ्छिषति.

19. मुञ्च *mruch*, to go, (मुञ्चु.)

ओचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अओचीत् or अमुञ्चत् ॥ Pt. मुक्तः, Perf. मुमुञ्चान्, Ger. मुचित्वा, ओचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हुञ्छ *hurchh*, to be crooked, (हुञ्छि.)

P. हुञ्छति (§ 143) ॥ Pf. जुहुञ्छ, I A. अहुञ्छीत् ॥ Pt. हूञ्छितः or हूणः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. १. ववाज (ā), २. ववजिष्य (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. १. वव्राज (ā), २. वव्रजिष्य, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रजि.

23. अज् *aj*, to go, to throw.

P. अजति, I. अजात् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pân. II. 4, 56, vârt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. १. विवाय (ā), २. विवेथ or विवयिष्य (§ 335, 3), [आजिष्य], ३. विवाय, ४. विविवथ (§ 334), [आजिव], ५. विव्यथुः, ६. विव्यतुः, ७. विवियम [आजिम], ८. विव्य, ९. विव्युः, I A. अवैधीत् [आजोत्], ९. अवैथुः, F. वेथति (§ 332, 3), C. अवैथत्, P. F. वेता, B. वीयात् [F. अजिष्यति, C. आजिष्यत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विवीवान् [आजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीपति [अजिजिपति], Int. वेवीयते (वेवेति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. १. चिक्षाय (ā), २. चिक्षेथ or चिक्षयिष्य, ९. चिक्षिथुः, I A. अक्षेधीत्, F. क्षेथति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीपति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षययति belongs to क्षे (§ 462, II. 23) *.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vriddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह् *richh*, to go, पण् *pan*, to traffic, पन् *pan*, to praise, take आय *āya* in the special tenses, and take it optionally in the rest. (Pân. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगौप्सीत् (§ 337, I. 2), ६. अगौमां, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोमा, B. गोपाय्यात् or गुप्प्यात् ॥ Pt. गोपायितः or गुप्त्रः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्रा, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्यते, जोगोप्ति.

27. धूप *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. १. तताप (ā), २. ततप्थ or तेपिष्य (§ 335, 3), ३. तताप, I A. १. अतापं, २. अताप्सीः, ३. अताप्सीत्, ६. अतामां (§ 351), F. तप्थति, P. F. तप्ता, B. तप्प्यात् ॥ Pt. तप्त्रः;

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेपिवान्, Ger. तप्त्वा, Adj. तपस्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्सति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pāṇ. I. 3, 27); उन्नपते, वितपते it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. सतप्तः; अन्ववातप्त पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् cham, if preceded by स्ना द्, to rinse, स्नाचामति śchāmati; श्लिश् श्लिश्, to spit, श्लिषति śhlīṣati (see No. 35); क्रम् kram, to stride, क्रामति krāmati (see No. 30); क्लम् klam, to tire, क्लामति klāmati. गुह् guh, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति, but after the prep. स्ना, स्नाचामति ॥ Pf. I. चचाम (ँ), 2. चेमिष्य &c., I A. सचमीत् (§ 348*) ॥ Pt. चातः (§ 429), Ger. चात्वा or चमित्वा, Adj. चमितव्यः, चाम्यः (Pāṇ. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशृ bhrās, to shine, भ्राशृ bhlās, to shine, भ्रमु bhrām, to roam, क्लमु klam, to fail, त्रसो tras, to tremble, त्रुट् trut, to cut, लप् lash, 'o d sire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhrōmati. (Pāṇ. III. 1, 70.)

P. क्रामति or क्राम्यति, I. सक्रामत् or सक्राम्यत् ॥ Pf. चक्राम, I A. सक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. सक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रंतः, Perf. चक्रण्वान्, Ger. क्रान्त्वा (ँ) or क्रमित्वा (§ 429), Adj. क्रमितव्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Śam verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु इयमपि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शमादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शमदम् अमधम् अमम् क्रमदम्. But क्रम् is not a Śamādi at all, and instead of क्रम् we ought to read क्लम्. Tārānātha in the Dhāturūpadarsa gives क्रम्यति, Rājārāmasāstrī supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति, I. सयच्छत् ॥ Pf. I. ययाम (ँ), 2. ययंय or येमिष्य, 9. येमुः, I A. सयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, °यम्य or °यत्य, Adj.

यंत्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऀ), (§ 461), II A. अयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तरुः the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त Râma married Sitâ: here the Aor. may also be उपायत; like उदायत he divulged another's faults. (§ 356.)

32. नम् nam, to bow, (णम्.)

P. नमति ॥ Pf. 1. ननाम (ऀ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् gam, to go, (ग्लू.)

P. गच्छति ॥ Pf. 1. जगाम (ऀ), 2. जगमिथ or जर्गथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मथुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंत्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् phal, to burst, (निफला.)

P. फलति ॥ Pf. 1. पफाल (ऀ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलिन्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुलि. (Pân. VII. 4, 87-89.)

35. श्लिष् shliv, to spit, (श्लिवु.)

P. श्लिषति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवीत्, F. श्लिष्यति ॥ Pt. श्लूतः ॥ Pass. श्लिष्यते (§ 143), Caus. श्लेवयति, Des. तिष्ठोविषति or तुष्टूषति (Pân. VII. 2, 49), Int. तेष्टीष्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि ji, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऀ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियथ, 5. जिग्यथुः, 6. जिग्यतुः, 7. जिगियम, 8. जिग्य, 9. जिग्युः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेत्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजयत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in **ज्या** to wither (**जिनति**), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. **ज्या** forms its reduplicated perfect **जिज्या**.

37. अक्ष *aksh*, to obtain, (**अक्षू**.)

अक्ष *aksh* follows also the Su class, **अक्ष्णोति** *akshṇoti* &c.

P. **अक्षति** ॥ Pf. 1. **आनक्ष**, 2. **आनक्षिष्य** or **आनक्ष**, 3. **आनक्ष**, 4. **आनक्षिष्व** or **आनक्ष्व**, 5. **आनक्षयुः**, 6. **आनक्षतुः**, 7. **आनक्षिम** or **आनक्ष्म**, 8. **आनक्ष**, 9. **आनक्षुः**, I A. 1. **आक्षिषं** or **आक्षं**, 2. **आक्षीः**, 3. **आक्षीत्**, 4. **आक्षिष्व** or **आक्ष्व**, 5. **आक्षिष्टं** or **आष्टं**, 6. **आक्षिष्टां** or **आष्टां**, 7. **आक्षिष्व** or **आक्ष्व**, 8. **आक्षिष्ट** or **आष्ट**, 9. **आक्षिषुः** or **आक्षुः**, F. **अक्षिष्यति** or **अक्ष्यति**, P. F. **अक्षिता** or **अष्टा** ॥ Pt. **अष्टः**, Ger. **अष्टा** or **अक्षित्वा** ॥ Pass. **अक्ष्यते**, Caus. **अक्षयति**, Aor. **आचिक्षत्**, Des. **आचिक्षिषति** (§ 476).

तक्ष, to hew, follows **अक्ष** throughout, also in the optional forms of the Su class.

38. कृष् *krish*, to drag along, to furrow.

P. **कर्षति** ॥ Pf. 1. **चकर्ष**, 2. **चकर्षिष्य**, 3. **चकर्ष**, 4. **चकुषिष्व** (§ 335, 3), I A. 1. **सकार्षीं**, 2. **सकार्षीः**, 3. **सकार्षीत्**, 4. **सकार्ष**, 5. **सकार्ष**, 6. **सकार्षी**, 7. **सकार्ष्म**, 8. **सकार्ष**, 9. **सकार्षुः**; or **अक्राक्षं** &c., or I A. 4. **सकृक्षं** &c. If used in the *Ātmanepada*, the two forms would be,

I A. 2. 1. सकृक्षि ,	2. सकृष्टाः ,	3. सकृष्ट ,
I A. 4. 1. id.	2. सकृक्षयाः ,	3. सकृक्षत ,
I A. 2. 4. सकृक्ष्वहि ,	5. सकृक्षार्या ,	6. सकृक्षार्ता ,
I A. 4. 4. सकृक्षवहि ,	5. id.	6. id.
I A. 2. 7. सकृक्ष्वहि ,	8. सकृक्ष्दं ,	9. सकृक्षत ,
I A. 4. 7. सकृक्ष्वहि ,	8. सकृक्ष्वं ,	9. सकृक्षत .

F. **क्रक्ष्यति** or **कक्ष्यति**, P. F. **क्रष्टा** or **कष्टा** ॥ Pt. **कृष्टः**, Ger. **कृष्टा** ॥ Pass. **कृष्यते**, Caus. **कर्षयति**, Aor. **अचकर्षत्** or **अचो कृपत्**, Des. **चिकृक्षति**, Int. **चरो कृष्यते**, **चरो कष्टि** or **चरो क्रष्टि**.

The peculiar Guṇa and Vṛiddhi of **क्षृ**, viz. **र** and **ऌ**, instead of **स्** and **आ**, take place necessarily in **सृज्**, to emit, and **दृश्**, to see (Pāṇ. vi. 1, 58); **स्रष्टा**, **द्रष्टा**, **स्रष्टाक्षीत्**, and **अद्रष्टाक्षीत्**: optionally in verbs with penultimate **क्षृ**, which reject intermediate **इ** (Pāṇ. vi. 1, 59); **नृप्** to rejoice, **नृप्ता** or **नृप्ता**, Aor. **अताप्सीत्**, **अताप्सीत्** or **अनृपत्**.

39. रुष् *rush*, to kill.

P. **रोषति** ॥ Pf. 1. **रुरोष**, 2. **रुरोषिष्य**, 9. **रुरुषुः**, I A. **अरोषीत्**, F. **रोषिष्यति**, P. F. **रोषा** or **रोषिता** (§ 337, II. 1).

40. उष् *ush*, to burn.

P. **ओषति**, I. **ओषीत्** ॥ Pf. 1. **ओषांचकार** or **उवोष** (§ 326), 2. **उवोषिष्य**, 3. **उवोष**, 4. **उषिष्व** &c., I A. **ओषीत्**, F. **ओषिष्यति**, P. F. **ओषिता**, B. **उष्यात्** ॥ Pt. **उषितः** or **ओषितः** (§ 425) ॥ Des. **ओषिषिषति**.

41. मिह् *mih*, to sprinkle.

P. **मेहति** ॥ Pf. 1. **मिमेह**, 2. **मिमेहिष्य**, I A. **अमिषत्** (§ 360), F. **मेह्यति**, P. F. **मेढा** ॥

Pt. मीढः, Perf. मीढान् (मिमिहान्), Ger. मीढा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिहति, Int. मेमिहते, मेमेदि, (मेमिदि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. १. ददाह (द), २. देहिष or दग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दद्यात्, I A. १. अधाक्ष, २. अधाक्षीः, ३. अधाक्षीत्, ४. अधाक्ष, ५. अदाग्धं, ६. अदाग्धां, ७. अधाक्ष, ८. अदाग्ध, ९. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधक्षति, Int. दंदक्षते, दंदग्धि.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. १. जग्लौ (§ 329), २. जग्लिष or जग्लाय, ३. जग्लौ, ४. जग्लिष, ५. जग्लयुः, ६. जग्लतुः, ७. जग्लिम, ८. जग्ल, ९. जग्लुः, I A. १. अग्लासिषं (§ 357), २. अग्लासीः, ३. अग्लासीत्, ४. अग्लासिष, ५. अग्लासिष्टं, ६. अग्लासिष्टां, ७. अग्लासिष, ८. अग्लासिष्ट, ९. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गोतः, Ger. गोत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गोयते, Aor. अगारि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तश्ये, I A. अश्यासीत्, F. श्यास्यति, P. F. श्याता, B. श्यायात् or श्येयात् ॥ Pt. श्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुष्येष्वष्कृष्टिवां सन्निवेधः । A marginal note says, सुभ्रातुष्विष्वष्कृष्टिनामित्याधुनिकग्रंथे प्रक्रियाबौद्धादौ सुभ्रातुष्येष्वष्कृष्टिवांमिति श्यै शब्दसंघातयोरिति पठ्यते । तद्युक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्मृतत्वाच्च ॥

46. दै *dui*, to cleanse, (दैप्.)

This verb is distinguished by a mute प *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. १. अदासिष्टं, २. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति ॥ Pf. १. दधौ, २. दधिष or दधाष, ३. दधौ, ४. दधिष, ५. दधयुः, ६. दधतुः, ७. दधिम, ८. दध, ९. दधुः. It admits I A. ३. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिषं,	2. अधासीः,	9. अधासिषुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदीधयत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृश् *driś*, to see, (दृशिर.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रुष्ट (‡ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्टं, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (‡ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रक्ष्यते (‡ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशात् or अददर्शीत्, Des. दिदृक्षते (Ātm.), Int. दरीदृश्यते, दर्दष्टि.

दृश् and मृन् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च्च forms च्चञ्चति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सोदति; पा, पिबति; घ्रा, निघ्नति; भ्या, धमति; स्था, तिष्ठति; ज्ञा, मनति; दा, यञ्चति.

49. च्च *ri*, to go.

P. च्चञ्चति (उपाञ्चति, ‡ 44), I. आञ्चत् ॥ Pf. 1. आर, 2. आरिष्य (‡ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्षि, 2. आर्षीः, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the च्च of the Hu class, इयति; F. अरिष्यति (‡ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (‡ 390) ॥ Pt. अतः or अणः, Ger. अत्वा, °च्य ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिरिषति, Int. अरार्यते, अरति, अरिषति, अररति, अरिषरति (exceptional intensive, ‡ 479, with the sense of moving tortuously).

50. सृ *ri*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ā), 2. ससर्षे (‡ 335, 3), 3. ससार, 4. ससृव, 5. ससृयुः, 6. ससृतुः, 7. ससृम, 8. सस्र, 9. ससृः, I A. 1. असार्षि, 2. असार्षीः, 3. असार्षीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (‡ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्यति, Int. सेसीयते, ससैति (‡ 490).

51. शद् *śad*, to wither, (शद्गु.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशद् (ā), 2. शशत्थ or शेदिथ,

9. शेदुः, II A. अशदत्, F. शस्यति, P. F. शक्ता, B. शक्षात् ॥ Caus. शातयति (शदयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशत्ति.

52. सद् *sad*, to perish, (षट्.)

P. सीदति (निषीदति) ॥ Pf. 1. ससाद (ā), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. सक्ता, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असोषदत्, Des. सिषत्सति, Int. सासद्यते, सासत्ति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीप्यत् (Pân. vii. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिथ or जघ्राथ, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pân. vii. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (घा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्टात्), 9. अस्थुः, F. स्थास्यति, B. स्वेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थियत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. स्ना *snā*, to study.

P. मनति ॥ Pf. 1. मन्नौ, 2. मन्निथ or मन्नाथ, 9. मनुः, I A. अस्नासीत्, B. स्नायात् or स्नेयात् ॥ Pt. स्नातः ॥ Pass. स्नायते, Caus. स्नापयति, Aor. अमिन्नपत्, Des. निस्नासति, Int. मास्नायते, मास्नाति.

58. दा *dā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दन्नः, Ger. दत्त्वा (see No. 200, Pân. vii. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hvrī*, to bend.

P. कुरति ॥ Pf. 1. जह्रार (ā), 2. जह्रथे (§ 335), 3. जह्रार, 4. जह्रयि (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जह्नुः, I A. अह्नापीत्, 9. अह्नापुः, F. हरिष्यति (§ 338), P. F. हर्ता, B. हर्षात् (§ 390) ॥ Pt. कृतः, Ger. कृत्वा, °कृत्य, Adj. हर्तव्यः, हरणीयः, हर्ष्यः ॥ Pass. हर्ष्यते, Caus. हारयति, Des. जुहूर्षति, Int. जाहर्ष्यते, जरीहर्षति.

60. स्कन्द *skand*, to approach, (स्कन्दिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pân. VIII. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिष or चस्कंथ, 9. चस्कंदुः or चस्कंदुः (see मंथ, No. 5), I A. अस्कांसीत्, 6. अस्कांतां, 9. अस्कांसुः; or II A. अस्कंदं, F. स्कंस्यति, P. F. स्कंता, B. स्कथात् (§ 345,¹⁰) ॥ Pt. स्कनः (§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति ॥ Pf. 1. ततार (*ā*), 2. तेरिष, 3. ततार, 4. तेरिष, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 34c), P. F. तरिता or तरीता, B. तीयात्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीष्टे or अतरिष्ट or अतरीष्ट, F. तरिष्यते (*i*), B. तरिषीष्ट or तीषीष्ट ॥ Pt. तीर्थः, Ger. तीर्त्वा, °तीर्थ्य ॥ Pass. तीर्थते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तिततीषति, Int. तेतीर्थते, तातर्षति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *dañs*, to bite, संज् *sañj*, to stick, and खंज् *svañj*, to embrace (Pân. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. रंज, 2. रंजिष or रंक्थ, 3. रंज, 4. रंजिष, 9. रंजुः, I A. अरंजीत्, F. रंष्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिषे, I A. 3. अरंक्ता, 9. अरंक्षत् ॥ Pt. रंक्तः, Ger. रंक्ता or रंक्ता (Pân. VI. 4, 31, § 438) ॥ Pass. रज्यते (Pân. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरंजत् or अरंजत्, Des. रिरंक्षति, Int. रारज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित.)

This and some other verbs which are referred to the Bhû class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhû verb; but if it means to cure, it is चिकित्सति *ohikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांश्कार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सीता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतू.)

P. पतति (प्रक्षिपतति) ॥ Pf. १. पपात, १. पेतुः, II A. अपातं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. १. उवास (ā), २. उवसिष्य or उवस्य, ३. उवास, ४. ऊविष, ५. ऊषयुः, ६. ऊषतुः, ७. ऊविम, ८. ऊष, ९. ऊषुः, I A. १. अवात्सं (§ 132), २. अवात्सीः, ३. अवात्सीत्, ६. अवात्सां (§ 351), F. वत्स्यति, P. F. वत्सा, B. उव्यात् ॥ Pt. उषितः, Ger. उषित्वा, °उष्य ॥ Pass. उष्ये, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. १. उवाद (ā), २. उवदिय, १. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदिन्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावद्यते, वावस्ति.

67. श्वि *śvi*, to swell, (टुप्पोश्चि.)

P. श्वयति ॥ Pf. १. शुशाव (ā) or शिश्याय (ā), २. शुशुविष्य or शिश्वयिष्य, ३. शुशाव or शिश्याय, ४. शुशुविष्य or शिश्वयिष्य, ५. शुशुवयुः or शिश्वययुः, १. शुशुवुः or शिश्वयुः, I A. अश्वयोत्, II A. अश्वत् or अशिश्वयत् and अशूशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शेश्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. रेधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. रेधिष्यत, P. F. एधिता, I A. १. रेधिषि, २. रेधिष्ठाः, ३. रेधिष्ठ, ४. रेधिष्वहि, ५. रेधिषाषां, ६. रेधिषातां, ७. रेधिष्वहि, ८. रेधिद्वं or °ध्वं, ९. रेधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. रेधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. रेधयिष्यत्, °त, P. F. एधयिता, II A. रेदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *īksh*, to sec.

P. ईक्षते, I. रेक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांषक्रे, I A. रेक्षिष्ठ, F. ईक्षिष्यते, C. रेक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. रेचिषत्, Des. ईचिषिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. ३. दददे (§ 328, 1), ६. दददाते, १. दददिरे (Pāṇ. vi. 4, 126), I A. अददिष्ठ, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादस्ति.

* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.

71. ध्वष्क् *shvashk*, to go.

P. ध्वष्कते, I. अध्वष्कत ॥ Pf. ध्वष्क्रे, I A. अध्वष्क्रे, F. ध्वष्क्यते, P. F. ध्वष्कता, B. ध्वष्कषीष्ट.

Note—The initial ध् is not liable to become ष्. (See No 45; Pân. vi. 1, 64, 1. Colebrooke, p. 219.)

72. ऋज् *riḥ*, to go, to gain, &c.

P. अर्जते, I. अर्जत ॥ Pf. अर्जते, I A. अर्जिष्ट, F. अर्जिष्यते, P. F. अर्जिता, B. अर्जिषीष्ट ॥ Pass. अर्ज्यते (प्रार्ज्यते), Caus. अर्जयति, Aor. अर्जिजत्, Des. अर्जिजिषते.

73. संज् *svañj*, to embrace.

दंश् दान्स, संज् *sañj*, संज् *svañj* drop their nasal in the special tenses (Pân. vi. 4, 25). See No. 62.

P. स्वजते, I. अस्वजत ॥ Pf. सस्वजे or सस्वजे (Pân. i. 2, 6, vârt.), I A. 1. अस्वस्वि, 2. अस्वक्याः, 3. अस्वक्, 4. अस्वस्वहि, 5. अस्वस्वार्थाः, 6. अस्वस्वार्ताः, 7. अस्वस्वहि, 8. अस्वस्वम्, 9. अस्वस्वत, F. स्वस्यते, B. स्वस्वीष्ट ॥ Pass. स्वज्यते, Caus. स्वजयति, Des. स्वस्वस्यते, Int. सास्वज्यते, सास्वक्.

74. तप् *trap*, to be ashamed, (तप्.)

P. तपते, I. अतपत ॥ Pf. 3. तपे (Pân. vi. 4, 122), 6. तपाते, 9. तपिरे, I A. 1. अतपिषि or अतपि, 2. अतपिष्ठाः or अतप्याः, 3. अतपिष्ट or अतप, F. तपिष्यते or तप्यते, B. तपिषीष्ट or तपिषी.

75. तिज् *tij*, to forbear.

P. तितिष्यते ॥ Pf. त्रितिष्ठांचक्रे, I A. अतितिषिष्ट, F. त्रितिषिष्यते, B. त्रितिषिषीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *paṇ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायंचक्रे or पणे (without आय्). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्यते or पणिष्यते, B. पणायिषीष्ट or पणिषीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणिषते, Int. पंपण्यते.

Note—This verb (see No. 26) takes आय्, but, as it is mentioned by Pāṇini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय्, unless it means to praise. It is likewise argued that पण्, if it takes आय्, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय् may be kept in the general tenses. (Pân. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयांचक्रे or चकमे, I A. अचोकमत or (without अय्) अचकमत (Pân. III. 1, 48, vârt.), F. कमिष्यते or कामयिष्यते, B. कमिषीष्ट or कामयिषीष्ट ॥ Pass. कम्यते (ã), Aor. अकामि (Pân. VII. 3, 34, vârt.), Caus. कामयति, Des. चिकमिषते or चिकामयिषते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vṛiddhi (Pân. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयाञ्चक्रे (Pân. III. 1, 37), I A. 1. आयिषि, 2. आयिष्याः, 3. आयिष्य, 4. आयिष्वहि, 5. आयिष्याथं, 6. आयिष्यातां, 7. आयिष्वहि, 8. आयिष्वं or °दं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहाञ्चक्रे, I A. ऐहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिष्यते.

80. काश् *kāś*, to shine, (काशृ.)

P. काशते ॥ Pf. चकाशे or काशाञ्चक्रे (§ 326), I A. सकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिष्यते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kās*, to cough, (कासृ.)

P. कासते ॥ Pf. कासाञ्चक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (पेवृ.)

P. सेवते (परिषेवते) ॥ Pf. सिषेवे, I A. ससेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविष्यते, Int. सेषेव्यते.

83. गा *gā*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गे, I. गातां, 1st pers. sing. गे, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिष्याः, 3. अदिष, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दिह्यते, Int. देदीयते.

Note—It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिष्यते or दिद्योतिष्यते, Int. देद्युत्यते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीष्ट ॥ Caus.

घर्तयति, Aor. अघीवृत् or अवघर्तते (Pân. VII. 4, 7), Des. विवर्तयते or विवृत्सति, Int. वरीवृत्ते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृध्, वृध्, स्यंद, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pân. I. 3, 91-93). The same verbs do not take इ in their Parasmaipada tenses (Pân. VII. 2, 59); as to कृप्, see Pân. VII. 2, 60, and I. 3, 93.

88. स्यंद *syand*, to sprinkle or drop, (स्यंदू.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्वहे, I A. 3. अस्यंदिह, 6. अस्यंदिषातां; or अस्यंत्त (6. अस्यंत्तातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pân. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pân. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिष्यते or सिस्यंत्स्यते or सिस्यंत्सति.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते ॥ Pf. चकृप्ते, I A. 3. अकल्पिष्ट or अकृप्, 6. अकृप्षातां, 9. अकृप्षत, or II Aor. Par. अकृप्षत्, F. कल्पिष्यते or कल्प्यते or कल्प्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or कृप्षीष्ट ॥ Pt. कृप्ः ॥ Caus. कल्पयति, Des. चिकल्पिष्यते or चिकृप्सति, Int. चलीकृप्षते or चलिक्ल्पते or चल्कल्पते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pân. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (ँ), (§ 462), Caus. व्यथयति, Des. विव्यथिष्यते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, सा, परि, उप, optionally Parasmaipada; विरमति (Pân. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रत्य ॥ Caus. रमयति, Aor. अरोरमत्, Des. रिरंसते, Int. रंरम्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (भित्त्वा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *sriv*, अक् *av*, मक् *mav*, substitute जूर् *júr*, तूर् *túr*, सू *srú*, ऊ *ú*, मू *mú* (Pân. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *júrṇah*, तूर्णः *túrṇah*, सूतः *srútaḥ*, ऊतः *útaḥ*, मूतः *mútaḥ*.

P. त्वरते ॥ Pf. तत्वेरे, I A. 3. अत्वरिष्ट, 8. अत्वरिष्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375+), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (सह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असीषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिष्यते, Int. सासद्यते, सासोढि.

Note—सह् and व्ह change अ into ओ when अ would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pân. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *raj*, to shine, (राज्.)

P. राजति, ०ते ॥ Pf. रराज, रराजे or रेजे (Pân. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, ँते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिराजिषति, ँते, Int. राराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. 3. चखान, 6. चखुः, 9. चखुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायत् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, ँते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ *hri*, to take, (हृम्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहयै, 9. जहुः, I A. अहारीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. दतः, Ger. हत्वा, Adj. हार्यैः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहरीषति, ँते, Int. जेह्रीयते, जर्हंति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ऊ *ū* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष or जुगोद, 3. जुगूह, 4. जुगूहिव, 5. जुगूहयुः &c., Âtm. 1. जुगूहे, 2. जुगुषे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोष्यति, P. F. गूहिता or गोदा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूदः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगूहत्, Des. जुगुषति (§ 470), Int. जोगुह्यते, जोगोदि.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष, 3. शिश्राय, 4. शिश्रयिव, 5. शिश्रयिषुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रोयात् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईजयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाजं, 2. अयाजीः, 3. अयाजीत्, 4. अयाज्, 5. अयाष्टं, 6. अयाष्टां, 7. अयाज्स्, 8. अयाष्ट, 9. अयाजुः, I Aor. Âtm. 1. अयजि, 2. अयष्टाः, 3. अयष्ट, 4. अयज्स्हि, 5. अयज्सायां, 6. अयज्सातां, 7. अयज्स्हिहि, 8. अयज्द्वं (not अयज्द्वं), 9. अयजत, F. यज्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियजति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिष or उवप्य, 9. ऊपुः, I A. अवप्सीत्, Âtm. अवप्, F. वप्स्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्स्यते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् vah, to carry.

P. वहति ॥ Pf. 1. उवाह (ã), 2. उवहिय or उवोद, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊहयुः, 7. ऊहिव, 8. ऊह, 9. ऊहुः, I A. 1. अवाह, 2. अवाहीः, 3. अवाहीन्, 4. अवाह, 5. अवोद, 6. अवोदां, 7. अवाह, 8. अवोद, 9. अवाह्युः, I Aor. Âtm. 1. अवह, 2. अवोदाः, 3. अवोद, 4. अवहह, 5. अवह्यायां, 6. अवह्यातां, 7. अवहह, 8. अवोदुं, 9. अवहन्, F. वह्यति, P. F. वोदा, B. उवाह ॥ Pt. ऊदः, Adj. वाहः ॥ Pass. उह्यते, Caus. वाहयति, Aor. अवीवहत्, Des. विवहति, Int. वावहते, वावोदि.

102. वे ve, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊवतुः, 9. ऊवुः (§ 311), I A. 1. अवासिषं, 2. अवासीः, 3. अवासीन्, Âtm. अवाह, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासीह ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे hve, to emulate, to call, (ह्वेन्.)

P. ह्वयति ॥ Pf. 1. जुहाव (ã), 2. जुहविय or जुहोय, 3. जुहाव, 4. जुहुविव, II A. अह्वत् (§ 363), Âtm. अह्वत्, or I A. अह्वत्, F. ह्वस्यति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. अह्वयि, Caus. ह्वययति, Aor. अनूहवत् (§ 371), Des. जुह्वयति, Int. जोह्वयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोह्यति, P. F. तोह्ता, I A. सतोह्सीत्, Âtm. अतुह ॥ Pt. तुहः, Ger. तुह्या ॥ Pass. तुह्यते, Caus. तोदयति, Aor. सतुतुदत्, Des. तुतुह्यति, Int. तोतुह्यते, तोतोह्ति.

105. भ्रज् bhraj, to fry, (भ्रज्.)

भ्रज् bhraj takes Samprasârana before weakening terminations, the same as ग्रह grah, ज्याjyâ, वय vay, व्यध vyadh, वश vaś, व्यच vyach, व्रश् vrasch, प्रश् prachh (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृज्यति ॥ Pf. 1. बभ्रज्, 2. बभ्रज्यिष्य or बभ्रह, 9. बभ्रजुः (Pân. i. 2, 5), or बभ्रज् &c. (Pân. vi. 4, 47), I A. अभाहीत् or अभाहीन्, Âtm. अभ्रह or अभ्रह, F. भ्रज्यति or भ्रज्यति, P. F. भ्रहा or भ्रहा, B. भृज्यात्, Âtm. भ्रहीह or भ्रहीह ॥ Pt. भृहः ॥ Pass. भृज्यते, Caus. भ्रज्ययति, Aor. अब्रज्यत् or अब्रज्यत्, Des. विभ्रज्यति or विभ्रज्यति, Int. बरीभृज्यते.

106. कृष् krish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. चकषे, I A. अकाहीत् or अकाहीन्, Âtm. अकृषत् or अकृष, F. कष्यति or कष्यति, P. F. कषी or कषी, B. कृष्यात्, Âtm. कृषीह ॥ Pt. कृषः ॥ Pass. कृष्यते, Caus. कषयति, Aor. अचकषेत् or अचकषत्, Des. चिकृषति, Int. चरीकृष्यते.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिप् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुञ्चति or मोञ्चते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विन्दति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिम (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृतति (see No. 107) ॥ Pf. चकर्त्त, I A. अकर्त्तत्, F. कर्त्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्त्तिता, B. कृत्यात् ॥ Pt. कृन्नः ॥ Pass. कृत्यते, Caus. कर्त्तयति, Aor. अचकर्त्तत् or अचीकृतत्, Des. चिकर्त्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरोकृत्यते.

111. कुद् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुद् *kuṭ* (Dhātupāṭha 28, 73-108) do not admit of Guṇa or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष्य, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश् *vraśch*, to cut, (ओव्रश्चू.)

P. वृञ्चति (see No. 105) ॥ Pf. 1. वव्रश्च, 2. वव्रश्चिष्य or वव्रश्च, I A. अव्रञ्चीत् or अव्राञ्चीत् (§ 337, I. 2), F. व्रञ्चिष्यति or व्रश्च्यति, B. वृञ्चात् ॥ Pt. वृक्चः.

113. कृ *krī*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. अकरतुः, 9. अकरुः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करोष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्येः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपस्कारः; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्किरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृञ्चति ॥ Pf. पस्पृशे, I A. अस्प्राञ्चीत् or अस्पाञ्चीत् or अस्पृचत्, F. स्प्रश्च्यति or स्पृश्च्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृञ्चति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रश् *prachh*, to ask.

P. पृञ्चति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष्य or पप्रश्च, 9. पप्रच्छुः (§ 328), I A. अप्राञ्चीत्, F. प्रश्च्यति, B. पृञ्चात् ॥ Pt. पृष्टः ॥ Pass. पृच्छते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छते.

116. मृज् *grij*, to let off.

P. मृजति ॥ Pf. 1. ससर्जे, 2. ससर्जिष्य or सस्रष्ट (see No. 48), I A. अस्त्राक्षीत्, F. स्रक्षति ॥ Pt. मृष्टः.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नञ् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pân. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिष्य or ममंक्ष्य, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षां, 9. अमांक्षुः, F. मंक्ष्यति, P. F. मंक्षा ॥ Pt. मग्नः, Ger. मंक्षा or मक्षा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्षि.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिष्य, 3. इयेष, 4. ईषिव, 5. ईष्युः, 6. ईषतुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. एषिष्यति, P. F. एष्टा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषिष्यत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृद्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pân. I. 3, 61.)

P. क्षियते*, I. अक्षियत, O. क्षियेत, I. क्षियै ॥ Pf. 1. ममर, 2. ममर्ये, 3. ममार, 4. मक्षिव, 5. मक्ष्युः, I A. 1. अमृषि, 2. अमृषाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. क्षियते, Caus. मारयति, Des. मुमूर्षति, Int. मेक्षीयते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divâdi, IV Class).

I. Parasmaipada Verbs.

121. दिष् *div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेष, I A. अदेषीत्, F. देषिष्यति, P. F. देषिता, B. दीष्यात् ॥ Pt. द्यूनः or द्युतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देषित्वा ॥ Caus. देषयति, Des. दिदेषिषति or द्युष्यति (§ 474), Int. देदीष्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तौत्, F. नर्तिष्यति or नर्त्स्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तौत् or अननीनृतत्, Des. निनर्तिषति or निनृत्सति.

* Final षु is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the ष of the passive and benedictive (Pân. VII. 4, 28). Afterwards रि again becomes रिष्, according to Pân. VI. 4, 77.

123. जृ *jrī*, to grow old, (जृष्.)

P. जीर्येति * ॥ Pf. 3. जजार, 9. जजरुः (Guna, § 330) or जेरुः (§ 328, 2), I A. अजारोत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्यः ॥ Caus. जरयति (§ 462, 25), Des. निजरिष्यति or निजीर्येति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शाय्यात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स्व, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यस्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष or ततर्प्ये or तत्तृप्य, 3. ततर्पे, 4. ततृपिष or ततृप्य, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अत्रापीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or तृप्यति, P. F. तर्पिता, तर्प्ता or त्रप्ता, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्यति or तितर्पिषति, Int. तरोतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुस्यति ॥ Pf. 1. मुमोह, 2. मुमोहिय or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुस्यते, Caus. मोहयति, Des. मुमुक्षति, मुमोहयति or मुमुहिषति, Int. मोमुस्यते, मोमोग्धि or मोमोढि.

* Final च्, changed to इर्, and lengthened before य्.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोहीत् (§ 337, I. 3, रधादि) or अमुक्षत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kri class.

129. नश् *naś*, to perish, (णञ्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. नशियति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नंष्टा (§ 438).

130. शम् *śam*, to cease, (शमु-)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pân. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेषुः, II A. अशमत्, F. शमियति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिदिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pân. VII. 3, 82.)

P. मेद्यति ॥ Pt. मित्तः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी-)

जन् *jan* substitutes जा *jā* in the special tenses. (Pân. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ट ॥ Pt. जातः, Caus. जनयति, Des. निजनिषते, Int. जाजायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सातां, 9. अपत्सत, F. पत्यते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पन्नः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुड or अबोधि, 4. अभुत्सहि, 5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अभुड्, 9. अभुत्सत, F. भोत्स्यते, P. F. बोडा, B. भुत्सीष्ट ॥ Pt. बुडः ॥ Caus. बोधयति, Aor. अबूबुधात्, Des. बुभुत्सते (बुध् of the Div class can *never* take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नहति or °ते ॥ Pf. 1. ननाह, 2. ननड (§ 130) or नेहिष, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स, 5. अनाडं, 6. अनाडां, 7. अनात्स, 8. अनाड, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनडाः, 3. अनड, 4. अनत्सहि, 5. अनत्सायां, 6. अनत्सातां, 7. अनत्सहि, 8. अनड्, 9. अनत्सत, F. नत्स्यति, P. F. नडा ॥ Pt. नडः, Ger. नड्वा, °नस ॥ Pass. नस्यते, Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानस्यते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति ॥ Pf. चोरयाचकार, I A. अचूचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्येत् (‡ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्येते, Caus. चोरयति, Des. चुचोरयिषति. No Intensive (‡ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to ‡ 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (‡ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चयात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in ‡ 462, among the causatives. Such are झप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (‡ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (‡ 377).

Su Class (Sṛādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति, I. 2. सुनु (‡ 321 *) ॥ Pf. सुपाव, Âtm. सुपुवे, I A. असावीत् (‡ 332, 4); the Sârasvatî allows also असौपीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P. F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूषति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचयेय or चिकेय or, according to Bharadvāja (‡ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचैपीत्, Âtm. अचेष्ट, F. चेप्यति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (‡ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. स्तृ *stri*, to cover, (स्तृम्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्ताचीत्, Âtm. अस्तरिष्ट (not अस्तरौष्ट,

if स्वादि) or अस्रुत (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तरीत्, B. स्तर्यात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) || Pass. स्तरीते, Caus. स्तारयति, Des. तिस्तीर्यति, Int. तास्तरीते.

142. वृ *vri*, to choose, (वृन्.)

P. वृणोति || Pf. 1. ववार (â), 2. ववरिष्य*, 3. ववार, 4. ववृव, 5. वव्रयुः, 6. वव्रतुः, 7. ववृम, 8. वव्र, 9. वव्रुः, I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. VII. 2, 39) || Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or ववूर्धति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति || Pf. जिघाय (Pân. VII. 3, 56), I A. सहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् || Caus. हाययति, Aor. सजीहयत् (Pân. VII. 3, 56), Des. जिघीषति, Int. जेघीयते.

144. शक् *śak*, to be able, (शक्ल.)

P. शक्नोति || Pf. 3. शशाक, 9. शेकुः, I A. सशकत्, F. शस्यति, P. F. शक्ता || Pt. शक्तः || Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. सशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृणवः || Pf. 1. शुश्राव (â), 2. शुश्रोष (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवयुः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. अश्रौषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् || Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् (§ 475), Des. शुश्रूषते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि || Pf. आप, Aor. आपत्, F. आप्स्यति, P. F. आप्ता || Pt. आप्तः || Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *as*, to pervade, (अशू.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ति, 4. अश्नुवहे, I. 1. आश्रुवि, 2. आश्रुयाः, 3. आश्रुत, 4. आश्रुवहि, 5. आश्रुवायां, 6. आश्रुवातां, 7. आश्रुमहि, 8. आश्रुध्वं, 9. आश्रुवत, O. अश्नुवीत, I. 1. अश्रवै, 2. अश्रुष्व, 3. अश्रुतां, 4. अश्रवावहे, 5. अश्रुवायां, 6. अश्रुवातां, 7. अश्रवानहै, 8. अश्रुध्वं, 9. अश्रुवतां || Pf. 1. आनशे, 2. आनशिषे or आनक्षे, I A. 1. आश्वि, 2. आश्वः,

* According to Pân. VII. 2, 13, we might form ववर्ये; but Pân. VII. 2, 63, would sanction ववरिष्य. The special restriction, however, of ववर्ये to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष्य as the proper form in ordinary Sanskrit.

3. आह, 4. आहसि, 5. आहसायां, 6. आहसातां, 7. आहसहि, 8. आहस्यं, 9. आहसत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशिता, F. अह्यते or अशिष्यते, B. अक्षीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. अशिषियते, Int. अशाश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I. A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्टाः or अतथाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; अण् to go, अणोति or अणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षण.)

P. क्षणोति ॥ Pf. अक्षाय, I. A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्टाः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I. A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (घण्.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I. A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (डुकृन्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*.

Before व *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोमि, 3. करोति, 4. कुर्वेः, 5. कुरुषः, 6. कुरुतः, 7. कुर्मः, 8. कुरुष्व, 9. कुर्वीति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. अकार (â), 2. अकार्ये, 3. अकार, 4. अकृव, 5. अकृपुः, 6. अकृतुः, 7. अकृम, 8. अकृ, 9. अकृः, I. A. 1. अकार्ये, 2. अकार्याः, 3. अकार्यात्, 4. अकार्ये, 5. अकार्ये, 6. अकार्ये, 7. अकार्ये, 8. अकार्ये, 9. अकार्ये, F. अरिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्व, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुष्वे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वीषे, 6. कुर्वीते, 7. कुर्महे, 8. कुरुष्वे, 9. कुर्वीते, I. 1. अकुर्वि, 2. अकुरुषाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वीषां, 6. अकुर्वीतां, 7. अकुर्महि, 8. अकुरुष्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करवे, 2. कुरुष्व, 3. कुरुतां, 4. करवावहे, 5. कुर्वीषां, 6. कुर्वीतां, 7. करवामहे, 8. कुरुष्वं, 9. कुर्वीतां ॥ Pf. 1. अक्रे, 2. अकृषे, 3. अक्रे,

4. चकृवहे, 5. चक्राणे, 6. चक्राते, 7. चकृमहे, 8. चकृदे, 9. चक्रिरे, I A. 1. अकृषि, 2. अकृथाः, 3. अकृत, 4. अकृष्यहि, 5. अकृषार्थां, 6. अकृषातां, 7. अकृष्यहि, 8. अकृदुं, 9. अकृषत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदुं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचीकरत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्केति &c., or चर्केरीति &c. (§ 490).

Krī Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (उक्रीम्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (*ā*), 2. चिक्रयिष or चिक्रेष, 3. चिक्राय, 4. चिक्रियिष, 5. चिक्रिययुः, 6. चिक्रियतुः, 7. चिक्रियिम, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रीषीत्, Âtm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीपति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीम्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final चा *ā* whenever their ई *i* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष, 3. ममौ, 4. मिम्यिष, 5. मिम्ययुः, 6. मिम्यतुः, 7. मिम्यिष, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, °माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीयते.

155. स्तम् *stambh*, to support, (स्तम्.)

The verbs स्तम् *stambh*, स्तुम् *stumbh*, स्खम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तम्भाति or स्तम्भोति &c., I. अस्तम्भात्, O. स्तम्भीयात्, I. 1. स्तम्भानि, 2. स्तम्भान*, 3. स्तम्भातु, 4. स्तम्भाव, 5. स्तम्भीतं, 6. स्तम्भीतां, 7. स्तम्भाम्, 8. स्तम्भीत, 9. स्तम्भु ॥ Pf. तस्तम्, I A. अस्तम्भीत् or II A. अस्तम्भत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तम्भात् ॥ Pt. स्तम्भः, Ger. स्तम्भित्वा or स्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तित्तम्भिषति, Int. तास्तम्भ्यते.

156. पू *pū*, to purify, (पूम्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. vii. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लृ *lū*, to cut, स्तृ *stṛ*, to cover, वृ *vṛ*, to choose, धृ *dhū*, to shake, पू *pṛ*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाच, Âtm. पुपुवे, I A. अपाचीत्, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पवित्वा (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपोपवत्, Des. पुपूषति (पिपविष्यते belongs to पूङ्, पवते, Bhū class, Pāṇ. vii. 2, 74), Int. पोपूयते.

* Krī verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.

157. ग्रह *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां || Pf. 1. जग्राह (ã), 2. जग्रहिष, 3. जग्राह, 4. जगृहिव,
5. जगृहपुः, 6. जगृहतुः, 7. जगृहिन, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348 *),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीष्ट || Pt. गृहीतः, Ger. गृहीत्वा || Pass. गृह्यते, Aor. अग्राहि,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. निषृष्यति, Int. जरीगृह्यते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु || Pf. 1. जिज्यौ, 2. जिज्यिष or जिज्याय,
3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् || Pt. जीनः (जीतः as
participle would be wrong, see Pân. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय || Caus. ज्यापयति, Des. निज्यासति,
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pân. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु || Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् || Pt. ज्ञातः || Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ã),
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बन्ध *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु || Pf. 1. बबन्ध, 2. बबन्धिष or बबन्धु or
बबन्ध, I A. 1. अभान्त्सं, 2. अभान्त्सीः, 3. अभान्त्सीत्, 4. अभान्त्स, 5. अबान्धं, 6. अबान्धां, 7. अभान्त्स,
8. अबान्ध, 9. अभान्त्सुः, F. भन्त्यति, P. F. बन्धा, B. बध्नात् || Pt. बद्धः, Ger. बद्ध्वा || Pass.
बध्यते, Caus. बन्धयति, Aor. अबबन्धत्, Des. बिभन्सति, Int. बाबध्यते, बाबन्धि.

III. Âtmanepada Verbs.

161. वृ *vṛi*, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां || Pf. वव्रे, I A. अवरिष्ट or अवरीष्ट or अवृत्,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट || Pt. वृतः ||
Pass. व्रियते, Caus. वरयति (ã), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववैर्ति &c.
Contracted forms of the Des. and Int., वुवैर्ति and वोवृयते.

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अमि, 2. अत्ति, 3. अत्ति, 4. अट्टः, 5. अत्यः, 6. अन्नः, 7. अन्नः, 8. अत्थ, 9. अदंति, I. 1. आदं, 2. आदः (Pân. VII. 3, 100)*, 3. आदत्, 4. आट्ट, 5. आत्तं, 6. आत्तां, 7. आत्त, 8. आत्त, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अट्टि†, 3. अत्तु, 4. अदाव, 5. अन्नं, 6. अन्नां, 7. अदान, 8. अन्न, 9. अदंतु || Pf. 1. आद, 2. आदिष &c., or substituting यस् ||, 1. जघास (ā), 2. जघसिष, 3. जघास, 4. जघिष, 5. जघयुः, 6. जघतुः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्स्यति, P. F. अत्ता, B. अद्यात् || Pt. जग्धः¶, Ger. जग्धा, °जग्ध्य (Pân. II. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psd*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322 †), O. प्सायात्, I. प्सातु || Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् || Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्वा, °माय || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वट्टि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मि, I. 1. अवञ्शं, 2. अवट्ट, 3. अवट्ट, 4. औञ्म, 5. औञ्म, 6. औञ्म, 7. औञ्म, 8. औञ्म, 9. औञ्मन्, O. उञ्मात्, I. 1. वञ्शानि, 2. उट्टि, 3. वट्ट, 4. वञ्शाव, 5. उञ्म, 6. उञ्म, 7. वञ्शान,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to थि (Pân. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, यस् is used instead.

¶ This is formed from जङ् to eat, a reduplicated form of यस्. (Pân. II. 4, 36.)

8. उड्, 9. उड्गु ॥ Pf. 3. उवाश, 9. ऊशुः, I A. अवाशीत् (\ddot{a}), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिष्यति, Int. वावश्यते, वाषष्टि.

168. हन् *han*, to kill.

This verb drops its final *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pân. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् *ghn* (Pân. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घात् *ghat*.

P. 1. हस्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हम्मः, 8. हय, 9. मंति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहम्म, 8. अहत, 9. अमन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pân. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (\ddot{a}), (Pân. vii. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जघिष, 5. जघ्मयुः, 6. जघ्मन्तुः, 7. जघिम, 8. जघ, 9. जघुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. घध्यात् ॥ Pt. हतः, Ger. हत्वा, °हय (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. निघांसति, Int. जंघन्यते or जेघीयते (Pân. vii. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vridhhi instead of Guṇa before weak terminations beginning with consonants. (Pân. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युयः, 5. युयः, 6. युतः, 7. युमः, 8. युय, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *ī* before all terminations of the special tenses beginning with consonants. (Pân. vii. 3, 95.)

P. 1. रौमि or र्वौमि, 2. रौषि or र्वौषि, 3. रौति or र्वौति, 4. रुवः or र्वौवः, 5. रुयः or र्वौयः, 6. रुतः or र्वौतः, 7. रुमः or र्वौमः, 8. रुय or र्वौय, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or र्वौयात्, I. 1. र्वायि, 2. रुहि or र्वौहि, 3. रौतु or र्वौतु, 4. र्वाव, 5. रुतं or र्वौतं, 6. रुतां or र्वौतां, 7. र्वाम, 8. रुत or र्वौत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुरुषति, Int. रोरुयते.

Note—The Sârasvatî gives अरौवीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई *ī* to तु to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इयः, 6. इतः, 7. इमः, 8. इय, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. अयानि, 2. इहि, 3. इहु, 4. अयाव, 5. इतं, 6. इतां, 7. अयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (â), 2. इययिष or इयेय, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (‡ 368), F. अयति, P. F. अता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, °इत्य ॥ Pass. ईयते, Aor. अगायि (‡ 404), Caus. गमयति (Pân. II. 4, 46), Des. निगमयति (Pân. II. 4, 47). But see ‡ 463, II. 1, and ‡ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेत्ति, 2. वेत्सि, 3. वेत्ति, 4. विद्वः, 5. वित्यः, 6. वित्तः, 7. विसः, 8. वित्य, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (‡ 132*), 4. अविद्व, 5. अविस्त्, 6. अवितां, 7. अविस्, 8. अविस्, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pân. III. 1, 41), 2. विद्वि, 3. वेत्तु, 4. वेदाव, 5. वित्तं, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदां चकार (‡ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्थ, 3. वेद, 4. विद्व, 5. विदयुः, 6. विदतुः, 7. वित्त, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवोविदत्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस, 5. आसं, 6. आस्तां, 7. आस, 8. आस, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिष, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः, Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिषहे, 5. आसाये, 6. आसाते, 7. आसिमहे, 8. आसिष्ये, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pân. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्ज्मि, 2. मार्ज्मि, 3. मार्ज्मि (‡ 124), 4. मृज्मः, 5. मृज्मः, 6. मृज्मः, 7. मृज्मः, 8. मृज्म, 9. मृज्मति or मार्ज्मति, I. 1. अमार्ज्मि, 2. अमार्ज्मि, 3. अमार्ज्मि, 4. अमृज्म, 5. अमृज्म, 6. अमृज्म, 7. अमृज्म, 8. अमृज्म, 9. अमृज्म or अमार्ज्म, O. मृज्यात्, I. 1. मार्ज्मि, 2. मृज्मि, 3. मार्ज्मि, 4. मार्ज्मि, 5. मृज्म, 6. मृज्म, 7. मार्ज्मि, 8. मृज्म, 9. मृज्म or मार्ज्म ॥ Pf. 1. ममार्ज्मि, 2. ममार्ज्मिष or ममार्ज्मि, 3. ममार्ज्मि, 4. ममृज्मिष or ममार्ज्मिष, 5. ममृज्मिषुः or ममार्ज्मिषुः, 6. ममृज्मिषुः or ममार्ज्मिषुः, 7. ममृज्मिष or ममार्ज्मिष, 8. ममृज्म or ममार्ज्मि, 9. ममृज्मः or ममार्ज्मिः, I A. अमार्ज्मि or अमार्ज्मि, F. मार्ज्मिषति or मार्ज्मिषति, P. F. मार्ज्मिता or मार्ज्मि, B. मृज्यात् ॥ Pt. मृज्मः, Ger. मार्ज्मिन्वा or मृज्म, °मृज्म, Adj. मार्ज्मिष्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

नार्हेष्यः, मृज्यः or मार्यः (Pāṇ. III. 1, 113) ॥ Pass. मृज्यते, Aor. समार्जि, Caus. नार्जयति, Des. निमृक्षति or निमार्जयति, Int. मरीमृज्यते, मर्मार्हि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वप्वः, 5. वक्ष्यः, 6. वक्तुः, 7. वप्मः, 8. वक्ष्य, 9. वदति or व्रुवति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवप्व, 5. अवक्ते, 6. अवक्ता, 7. अवप्म, 8. अवक्, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्ते, 6. वक्ता, 7. वचाम, 8. वक्, 9. वदंतु* ॥ Pf. 3. उवाच, 9. जचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवचि, Caus. वाचयति, Aor. अवोचत्, Des. विवक्षति, Int. वाचयते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जश् *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except य *y* (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई *ī* is inserted (Pāṇ. VII. 3, 98); or, according to others, अ *a* (Pāṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिहु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु ॥ Pf. हरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिषति or हरोदिषति, Int. रोदयते.

177. जश् *jaksh*, to eat, to laugh ॥

Seven verbs, जश् *jaksh*, जागृ *jāgrī*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *dīdhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) ॥ Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgrī*, to wake. (Pāṇ. VI. 1, 192, accent.)

P. 1. जागमि, 2. जागमि, 3. जागर्ति, 4. जागृवः, 5. जागृयः, 6. जागृतः, 7. जागृमः, 8. जागृय, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृत, 6. अजागृता, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृन्, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु ॥ Pf. 3. अजागार or जागराचकार (Pāṇ. III. 1, 38), 9. अजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्थात् ॥ Pt. जागरितः ॥ Pass. जागर्यते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

॥ जश् to eat, from घस्; जश् to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. vi. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *d* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. vi. 4, 114). Before strong terminations beginning with vowels the आ *d* is lost (Pân. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिवः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रन्तं, 6. दरिद्रतां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रां चकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śās*, to command, (शासु.) (Pân. vi. 1, 188.)

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. vi. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षि.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाये, 6. चक्षते, 7. चक्षहे, 8. चक्षे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत, O. अक्षीत्, I. चक्षां ॥ Pf. अचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चक्ष्यौ ॥ II A. अक्ष्यत् or ण्त, F. ख्यास्यति or ण्ते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईञ् *îs*, to rule.

The root ईञ् *îs* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईङ् *îd* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78) The commentators, however, extend the latter rule to ईञ् *îs*. See notes to Pân. VII. 2, 78.

P. 1. ईंशे, 2. ईंशिषे, 3. ईंशे, 8. ईंशिष्वे, I. 3. ऐष्ट, 8. ऐंशिष्वं or ऐंश्चं, O. ईंशीत्, I. 1. ईंशे, 2. ईंशिष्व, 3. ईंशां, 8. ईंशिष्वं or ईंश्चं ॥ Pf. ईंशां चक्रे, I A. ऐंशिष्ट.

183. आस् *ās*, to sit.

P. आस्ते, I. आस्त, O. आसीत्, I. आस्तां ॥ Pf. आसां चक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sū*, to bear, (सू.)

P. सूते, I. असूत्, O. सुवीत्, I. 1. सुवै (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहे, 5. सुवायां, 6. सुवातां, 7. सुवामहे, 8. सूध्वं, 9. सुवतां ॥ Pf. सुषुवे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषते (Pân. VIII. 3, 61), Int. सोष्यते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts *ṛ* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेवे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशायि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्वा, 3. शेतां, 4. शयावहे, 5. शयायां, 6. शयातां, 7. शयामहे, 8. शेध्वं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिषते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधीत, 6. अधीयातां (Sâr. II. 5, 8), 9. अधीयत, O. अधीयीत, I. 1. अध्यै, 2. अधीष्वा, 3. अधीतां, 4. अध्यावहे, 5. अधीयायां, 6. अधीयातां, 7. अध्यामहे, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अधीष्ट, 6. अधीयातां, 9. अधीयत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्यष्यते, Cond. अध्यष्यत or अध्यगीयत, P. F. अध्येता, B. अध्येषीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यगायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिषत् or अध्यजीगपत्, Des. अधीयिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषंति, I. 1. अद्वेधं, 2. अद्वेष्ट, 3. अद्वेष्ट, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विष्टु, 3. द्वेष्टु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेध, I A. अद्विषत्, F. द्वेष्मति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेधि, Caus. द्वेधयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोक्षि, 2. धोक्षि, 3. दोग्धि, 4. दुह्, 5. दुग्धः, 6. दुग्धः, 7. दुधः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्, O. दुसात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अदुहत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (हुन्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्तवीतु ॥ Pf. 3. तुष्टाय, 2. तुष्टोष, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टयति, Int. तोष्टयते, तोष्टोति.

190. ब्रू *brû*, to speak, (ब्रूम्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *dha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्थ, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूथः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूम्, 8. ब्रूथ, 9. ब्रूवन्ति or आहुः, I. 1. अब्रवं, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रून्, 8. अब्रूत, 9. अब्रूवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाय, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रूवन्तु.

191. ऊर्णु *ûrṇu*, to cover, (ऊर्णुम्.)

This verb may take Vriddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णीति or ऊर्णीति, 9. ऊर्णुवति, I. सौर्णीत्, O. ऊर्णुयात्, I. ऊर्णीतु or ऊर्णीतु ॥ Pf. 1. ऊर्णुनाव (*â*), 2. ऊर्णुनविष or ऊर्णुनुविष, 3. ऊर्णुनाव, 4. ऊर्णुनुविष, 5. ऊर्णुनुवयुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनुविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. सौर्णवीत् or सौर्णुवीत् or सौर्णावीत् (Pân. VII. 2, 6), F. ऊर्णुविष्यति or ऊर्णुविष्यति, B. ऊर्णुयात् ॥ Pass. ऊर्णुयते, Caus. ऊर्णावयति, Aor. सौर्णूनवत्, Des. ऊर्णुनूयति or ऊर्णुनविष्यति or ऊर्णुनुविष्यति, Int. ऊर्णोनूयते, ऊर्णोनौति.

Hu Class (Juhotyâdi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांश्कार (§ 326), I A. अहौषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूयति, Int. जोहूयते, जोहोति.

193. भी *bhî*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभयांश्कार (§ 326), I A. अभैषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भाययते or भीययते (see § 463, II. 18), Des. बिभीयति, Int. बेभीयते, बेभेति.

194. ह्री *hrî*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिहेति, 6. जिहीतः, 9. जिह्रियति (§ 110), I. अजिहेत्, O. जिहोयात्, I. जिहेतु ॥
Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अहेषीत्, F. हेष्यति, P. F. हेता,
B. ह्रीयात् ॥ Pt. ह्रीयः or ह्रीतः (Pân. VIII. 2, 56) ॥ Pass. ह्रीयते, Caus. हेपयति,
Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. पृ *prî*, to fill, to guard.

This verb, and others in which final च्चुरि is preceded by a labial, changes the vowel into उर *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. VII. 1, 102.)

P. 1. पिपमि, 2. पिपमि, 3. पिपमि, 4. पिपूर्वः, 5. पिपूर्वः, 6. पिपूर्तः, 7. पिपूर्तः, 8. पिपूर्वः,
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वः,
5. अपिपूर्तः, 6. अपिपूर्तः, 7. अपिपूर्तः, 8. अपिपूर्तः, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,
2. पिपूर्हि, 3. पिपतु, 4. पिपराव, 5. पिपूर्तः, 6. पिपूर्तः, 7. पिपराम, 8. पिपूर्तः, 9. पिपुरतु ॥ Pf. 1.
पपार (â), 2. पपरिष, 3. पपार, 4. पपरिष, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरिम,
8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अपपारीत्, F. परिष्यति (î), P. F.
परिता or परीता, B. पूर्यात् ॥ Pt. पूरतः (Pân. VIII. 2, 57), पूर्यः, and पूरितः are referred
to पूर (§ 442, 7), Ger. पूर्या, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपोपरत्, Des.
पुपूर्यति or पिपरिषति (î), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root पृ, with short च्च. Thus, P. 3. पिपति, 6. पिपतः, 9. पिपति, I. 3. अपिपः, 6. अपिपुतां, 9. अपिपरुः, O. पिपृयात् ॥
I A. अपपामीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. प्रीयते (§ 481).

196. हा *hâ*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *â* (except the घु *ghu* verbs, see § 392 *) substitute ई *i* for आ *â*
before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *hâ*,
however, may also substitute ई *i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहोवः (î), 5. जहोयः (î), 6. जहोतः (î), 7. जहोमः
(î), 8. जहोत (î), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहोव (î), 9. अजहुः,
O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहोहि (î) or जहाहि (Pân. VI. 4, 117),
3. जहातु, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहतु ॥ Pf. 1. जहौ,
2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A.
अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43),
°हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. चृ *ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयतुः, O. इय्यात्,
I. 1. इयराणि, 2. इयहि, 3. इयतु, 4. इयराव, 5. इयतं, 6. इयतां, 7. इयराम, 8. इयत, 9. इयतु ॥
Pf. 1. आर, 2. आरिष, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अता, B. अर्यात्.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मीमे, 2. मीमीषे, 3. मीमीते, 4. मीमीषहे, 5. मीमाचे, 6. मीमाते, 7. मीमीषहे, 8. मीमीष्ये,

9. मिमो, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमायां, 6. अमिमातां, 7. अमिमीमहि, 8. अमिमीध्वं, 9. अमिमत्, O. मिमीत, I. 1. मिमे, 2. मिमीव्य, 3. मिमीतां, 4. मिमावहे, 5. मिमायां, 6. मिमातां, 7. मिमामहे, 8. मिमीध्वं, 9. मिमतां || Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्वहि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मितः, Ger. मित्वा, °माय (not मीय, Pân. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (ङुभृम्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृय, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात्, Âtm. विभ्रीत्, I. 1. विभराणि, 2. विभृहि, 3. विभर्तुं || Pf. 1. बभार (â), 2. बभर्षे, 3. बभार, 4. विभृव (¶ 334; Pân. vii. 2, 13) or विभरांश्चकार, I A. अभाषीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भृषीष्ट || Pt. भृतः || Pass. धियते, Caus. भारयति, Des. बुभृर्षति, or विभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, बर्भेति.

200. दा *dâ*, to give, (ङुदाम्.)

The घु *ghu* verbs (§ 392 *) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *ê*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददामि, 4. दद्वः, 5. दद्वः, 6. दद्वः, 7. दद्वः, 8. दद्वः, 9. ददति, Âtm. 1. ददे, 2. दद्वे, 3. दद्वे, 4. दद्वहे, 5. ददाषे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदद्वं, 6. अदद्वं, 7. अदद्व, 8. अदद्व, 9. अदद्वः, Âtm. 1. अददि, 2. अदद्व्याः, 3. अदद्व, 4. अदद्वहि, 5. अददायां, 6. अददातां, 7. अदद्वहि, 8. अदद्वं, 9. अददत्, O. दद्यात्, Âtm. ददीत्, I. 1. ददामि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दद्वं, 6. दद्वं, 7. ददाम, 8. दद्व, 9. ददतु, Âtm. 1. दद्वै, 2. दद्वस्व, 3. दद्वं, 4. ददावहे, 5. ददायां, 6. ददातां, 7. ददामहे, 8. दद्वं, 9. ददतां || Pf. 1. ददौ, 2. ददिय or ददाव, 3. ददौ, 4. ददिय, 5. ददयुः, 6. ददतुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिषे, 3. ददे, 4. ददिवहे, 5. ददाषे, 6. ददाते, 7. ददिमहे, 8. ददिध्वे, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (¶ 436), Ger. दद्व्वा, °दाय || Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदोदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhd*, to place, (ङुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धन्थः &c. (¶ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् nij, to cleanse, (शिजिर्.)

The verbs निज् nij, विज् vij, to separate, and विष् vish, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेजि, 3. नेनेजि, 9. नेनेजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिगि, 3. नेनेक् ॥ Pf. निनेज, I A. अनैखीत् or II A. अनिजत्, F. नेष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निखीष्ट ॥ Caus. नेजयति, Aor. अननीजत्, Des. निनिजति, Int. नेनिज्यते, नेनेक्.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् rudh, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधि, 3. रुरोध, 9. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रुरोष्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रुरोद्धि.

II. Parasmaipada Verbs.

204. शिष् śish, to distinguish, (शिषुः.)

P. 1. शिनप्मि, 2. शिनधि, 3. शिनष्टि, 4. शिंष्वः, 5. शिंष्टः, 6. शिंष्टः, 7. शिंष्मः, 8. शिंष्ट, 9. शिंषंति, I. 1. अशिनषं, 2. अशिनद, 3. अशिनद, 4. अशिंष्व, 5. अशिंष्टं, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंषन्, O. शिष्यात्, I. 1. शिनषाणि, 2. शिंष्टु (or शिंदि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेष्यति, P. F. शेषा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेषिष्यते, शेषेष्टि.

205. हिंस् hims, to strike, (हिंसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस, 5. अहिंसं, 6. अहिंसां, 7. अहिंस, 8. अहिंस, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसोत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज bhañj, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक्तु ॥ Pf. बभंज, I A. अभंजीत्, F. भंष्यति, P. F. भंक्ता, B. भञ्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभंजि or अभानि (§ 407), Caus. भंजयति, Des. बिभंक्षति, Int. बंभज्यते, बंभंक्ति.

207. अञ्ज añj, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अञ्यात्, I. अनक्तु ॥ Pf. आनंज, I A. आंजीत्, F. अंजिष्यति or अंष्यति, B. अञ्यात् ॥ Pt. अक्ता, Ger. अंजित्वा or अंक्ता or अक्ता (Pāṇ. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिषति.

208. *तृह trih*, to kill, (तृह.)

This verb inserts *ये ne* instead of *या na* before weak terminations beginning with consonants.
(Pân. VII. 3, 92.)

P. 1. तृणेष्मि, 2. तृणेष्मि, 3. तृणेदि, 4. तृंङ्, 5. तृंङ्, 6. तृंङ्, 7. तृंङ्, 8. तृंङ्, 9. तृंहति,
I. 1. अतृणहं, 2. अतृणेद, 3. अतृणेद, 4. अतृंङ्, 5. अतृंङ्, 6. अतृंङ्, 7. अतृंङ्, 8. अतृंङ्, 9. अतृंहन्,
O. तृंङ्, I. 1. तृणहानि, 2. तृंङ्, 3. तृणेदु ॥ Pf. ततहे, I A. अतहीन् or अतृषन्, F. तर्हिष्यति
or तर्ष्यति, P. F. तर्हिता or तर्ढा, B. तृसात् ॥ Pt. तृढः ॥ Pass. तृस्यते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अततर्हेन् or अतीतृहन्, Des. तितर्हिषति or तितृषति, Int. तरोतृस्यते, तरोतर्दि.

III. Âtmanepada Verbs.

209. *इंध indh*, to kindle, (अिंधी.)

P. इंङ् or इंधे, I. ऐंङ् or ऐंध, O. इंधीत, I. 1. इनधै, 2. इंङ्, 3. इंङ् or इंधां ॥ Pf.
इंधां चक्रे (or इंधे, Pân. I. 2, 6), I A. ऐंधिष्ठ, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥
Pt. इंङ् ॥ Pass. इंध्यते, Caus. इंधयति, Des. इंदिधिषते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyaḥ*, tres, but *tribháh*, tribus, and *tritíya*, tertius; at *émi*, I go, but *imáh*, we go; at *bódhāmi*, I know, but *tuddāmi*, I strike; at *váktum*, to speak, but *uktáh*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words:



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxyς*, high pitch, *baryς*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udátta* and the *svarita*. The *udátta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudátta*, i. e. without *udátta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudátta*, immediately preceding an *udátta* or *svarita* vowel, is sometimes called *anudáttatara* or *sannatara**. (Pân. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udātta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udātta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udātta* or original *svarita*, as phonetically *anudāttatara*. If the *anudātta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té āvardhanta*, they grew, *té* has the *udātta*, à the *anudātta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchí+īva* become *sruchīva*; *trí+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udātta* is never indicated at all, but only the *svarita*, (whether original or dependent), and the *anudāttatara* (*sannatara*), i. e. the *anudātta* immediately preceding an *udātta* or *svarita* syllable. The sign of the *svarita* is $\overset{\frown}$, that of the *anudāttatara* is $_$.

Whenever we find a syllable marked by $_$, the sign of the *anudāttatara*, we know that the next syllable, if left without any mark, is *udātta*; if marked by $\overset{\frown}$, it is *svarita*.

Hence अग्निः is *agníh*, कन्या is *kanyā*.

A monosyllabic word, if *udātta*, has no mark at all. Ex. यः *yáh*, नु *nú*.

A monosyllabic word, if *anudātta*, is marked by $_$. Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\overset{\frown}$. Ex. स्वः *svāh*.

§ 5. As a general rule every word has but one syllable either *udātta* or *svarita*, the rest of the syllables being *anudātta*. Any syllable may have the accent. But if an *udātta* syllable is followed by an *anudātta* syllable, its *anudātta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anudātta*, is pronounced and marked as *anudāttatara*; नि *ni* is *udātta*, and is therefore without any mark; ना *nā*, originally *anudātta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudāttatara*. Both may be treated as *anudātta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudātta* syllables, they have all to be marked by the sign of *anudāttatara*. Ex. आप्नुवानः *āpnuvānah*; हृदय्या *hṛdayyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udātta*, is called *udātta*. Ex. यः *yáh*, नु *nú*, कं *kám*.
2. A word which has the *udātta* on the last syllable, is called *antodātta*. Ex. अग्निः *agníh*, जनिता *janitā*.
3. A word which has the *udātta* on the first syllable, is called *ādyudātta*. Ex. इंद्रः *índrah*, होता *hótā*.
4. A word which has the *udātta* on the middle syllable, is called *madhyodātta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hṛdayyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वरे *svāre*.
9. A word without *udatta* or *svarita*, is called *sarvānuddatta*. Ex. वः *vah*, नः *nah*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥hasp̄tiḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
11. In मित्रावरुणौ *mitrāvaruṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इन्द्राबृहस्पती *indrābr̥hasp̄tī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्व *ātmā + kvā* (Rv. I. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणयुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under ण *ṇa*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणयुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इंद्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इंद्रमरुणयुग्भिः *indram aruṇayūgbhiḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वं *kvā*, which has the original *svarita*, is followed by तत्रं *tātra*, we could not write either क्वं तत्रं or क्व तत्रं. In the former case we should lose the *anuddattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anuddattatara* marks*, क्व१तत्रं, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उच्यं + उचः become उच्य१मुचः; स्तः + अच become स्त१रच (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anuddattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आथ्यः + वृकः become आथ्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३रथ्येभिः†.

Rv. x. 116, 7. पक्रः + अद्धि + इंद्र become पक्रो३इन्द्र. Here *kvō* and *'ddhīm* have the *svarita*, the first is marked by पक्रो३, the second by इन्द्रो३.

Rv. x. 144, 4. यः + अस्तः become यो३स्तो‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anuddattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुषाणा + उप = जुषाणोप *jushāṇā + ūpa* = *jushāṇōpa*. अप्सु + आ = अप्सा *apsu + ā* = *apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = एहि *ā + ihi* = *ēhi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदकं = मधूदकं *mādhū + uda-kam* = *mādhūdakam*. प्रति + अदृश्न = प्रत्यदृश्न *prāti + adṛśan* = *prātyadṛśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इंद्र + आ = इन्द्रा *indra + ā* = *īndrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam* = *dhehyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्व + इत = क्वेत *kvā + it* = *kvēt*. अद्युत्ये + अवसे = अद्युत्येवसे *adyūtyē + āvase* = *adyūtyē 'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्व + इव = क्वेव *kvā + iva* = *kvēva*. क्व + इदानीं = क्वेदानीं *kvā + idānīm* = *kvēddānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सुचि + इव = सुचीव *sruchī + iva* = *sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हीं *hi + īm* = *hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इंद्र = योजा न्विंद्र *yōja + nu + indra* = *yōjā*

* Some MSS. write क्व१तत्रं.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anuddattatara* and *svarita*. In this case we should have to write रथ्या रथ्येभिः. But the fact is that in *rāthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvāndra. एव + हि + अस्य = एवा अस्य *evā + hi + asya = evā hyāsya* (Rv. 1. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudātta*, in the latter *udātta*.

c. If an *udātta* *e* or *o* coalesces with an (elided) *anudātta* *a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धत = तेऽवर्धत *tē + avarḍhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udātta* vowels coalescing with another *anudātta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prāśliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣhaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudātta*, if separated by consonants from the preceding *udātta*. Ex. अग्निमीळे *agnīm iḷe*.
5. *Vaivṛitta* (or *pādavṛitta*), the *svarita*, replacing an *anudātta*, if separated by an hiatus from the preceding *udātta* (Prāt. 204). Ex. य ईन्द्र *yā indra* *.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣhaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kṣhaipra* is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udātta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोऽपतौ *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udātta*, and the second half beginning with an *udātta*, the *svarita* is called *tāthābhāva*. Ex. तनूँऽनपात्. Here *ta* is *udātta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udātta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāva* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udātta* and *svarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udātta* is high, the *anudātta* low; of the *svarita* one portion is higher than *udātta*, the rest like *udātta*, except if an *udātta* or *svarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *udātta* or *svarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरे *mādāyasva svāṇṇare*, मा *mā* is *anudātta*, दा *da* is *udātta*, य *ya* is *svarita*, स्व *sva* is *anudātta*, स्वर *svār* is *svarita*, रे *ṇare*, both *anudātta*, but pronounced like *udātta*.



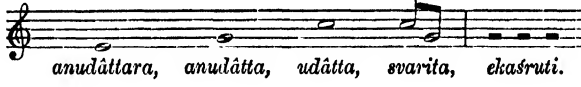
In अदभप्रमतिर्विशिष्टः *ādabdhapramatir vāsishṭhaḥ*, अ *a* is *udātta*, द *dab* is *svarita*, भप्रम *dhaprama* are *anudātta*, but pronounced like *udātta*, ति *ti* is *anudātta*, व *va* is *udātta*, शि *sish* is *svarita*, ष्टः *ṭhaḥ* is *anudātta*, but pronounced as *udātta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udātta* is high, the *anudātta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (*ekasruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudātta* is *c*, the *udātta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *prachaya svāra*.

preceding a new *udatta* or *svarita*, is lower than *anudatta*, and hence called *sannatara* or, by the commentators, *anudattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvaryāpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e.g. *uddātamayam prachitam ekaśrutīti paryāyaḥ*, Vāj. Prāt. iv. 138.

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